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A  
VINDICATION  
OF THE  
SUREY DEMONIACK  
as no Impostor:

O R,  
A REPLY to a certain PAMPHLET  
Publish'd by Mr. Zach. Taylor, called  
*The Surey Impostor.*

With a further clearing and confirming of the  
Truth as to *Richard Dugdale's* Case and Cure.

By T. J.  
One of the Ministers who attended upon that Affair from  
first to last: but replies only as to Matter of Fact, and  
as he therewithal is more especially concerned.

To which is annexed a brief Narrative of the *Surey  
Demoniack*, drawn up by the same Author, for the  
satisfaction of such who have not seen the former  
Narrative.

— In all things approving our selves as the Ministers of God, in  
much patience, in afflictions, in necessities, in distresses, in im-  
prisonments, in tumults, in labours, in watchings, in fastings; by  
pureness, by knowledg, by long-suffering, by kindness, by the Holy  
Ghost; by love unfeigned, by the word of Truth, by the power of  
God, by the armour of Righteousness on the right Hand and on the  
left; by honour and dishonour, by evil report and good report, as  
deceivers, and yet true, &c. — 2 Cor. 6. 4. to 11.

London, Printed for Nevill Simmons, in Sheffield, Yorkshire: And  
sold by G. Conyers at the Ring in Little Britain, London, 1698.

NOTES

1874-1875

1876-1877

1878-1879

1880-1881

1882-1883

1884-1885

1886-1887

1888-1889

1890-1891

1892-1893

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1896-1897

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1902-1903

1904-1905

1906-1907

1908-1909

1910-1911



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T H E  
P R E F A C E.

**A**S I am well assured and many can witness that the Surey Affair was at first laid before me by a special hand of Providence without seeking it, or my Self in it : So was I by the same Hand of God led through it from first to last. It is also apparent to several, both in City and Country, that a Narrative of the Case and our Carriage in it, was call'd for by Persons of great Note in order to their Satisfaction : That thereupon I drew up my short plain Account thereof, extracted out of my Minutes all along, according to mine own certain Observation and others credible Information.

When it was urged that it would not satisfy unless there was Proof, and that upon Oath, as to Matter of Fact ; I was necessitated for the clearing of the Truth and of our Selves ; to gather up Informations, which are Printed, and the Affidavits, before such as were unprejudiced and would administer an Oath in the case.

As to the Printing of the Narrative at all, the Sollicitations of several Worthy Persons were the occasion, and the Reflections in a certain Book, call'd the



Devil turn'd Casuist, I confess did hasten it's Publishing: but I did not consent to the Publishing of it at all, but according to the Authentick Copy, and with the Approbation of several noted London-Ministers then nominated. Therefore I must not undertake to vindicate the Printed Edition as it's published, much less every particular Passage in it: I must leave that to those who are immediately concerned. The Typographical Errors and the not adding of the Errata's will be easily excus'd as to the Editor by the ingenuous.

As to the substantial part of the printed Narrative concerning Matter of Fact, I must still own it however: Tho it doth not so much affect me whether it prove a Possession, and so a Dispossession or no; for my main ends are very much attain'd through the good Hand of God upon us as I humbly hope: Not but that I humbly conceive it was a Possession (and so a Dispossession) or as the Ancients call it an Obsession. That the Ancients own'd Possession under the Term of Obsession is plain from Justin Martyr, in oratione ad Gent. p. 88. Cyprian p. 70 and 166. Edit. Pamel. The Centuriators 4th Cent. p. 439, 440. and Origen on Mat. 17. 21. owns fasting and praying as the means of dispossessing.

If any ask what those ends were, I answer that the miserable Creature might be deliver'd from the lamentable Malady which he was under, whether Spiritual or Corporal, and by what means lawful soever to be used: It's evident that this end is attained, for as to his bodily  
Con-



## The Preface:

Condition, he's heal'd; and better I hope as to his Spiritual Condition.

Another great end was, that we might take the opportunity to serve the saving good of those Multitudes that resorted to the Meetings upon this occasion: However that it might be a Testimony for God and against the Impenitent; this end we hope is in some measure attain'd also. Whilst we approve our Hearts to the All-seeing God, and appeal to him as All-judging, let none be censorious, nor judg before the time, lest attempting to step into his Tribunal, they hasten and aggravate their own Judgment: Yet are we of those who acknowledg our Infirmary as well as profess our Integrity before God and Man. Veniam petimus dabimusque vicissim.

That we did drive at such holy and blessed ends, the Sermons preached on the occasion will manifest, which Sermons my Reverend and Ingenious Neighbour Mr. R. W. thought might be more to Edification than the Discourses in the printed Narrative: Which Sermons may see the Light if it be judged convenient, and be desired.

In all this we are greatly concerned to look to our Hearts and see what Spirit we are of, to look to our way and how we walk in it, that we be led by sound Judgment rather than fond Affection; by unfeigned Faith rather than foolish Fancy, in these things. Far be it from any to shut their Eyes against the Evidence, and to harden their Hearts against the Power of Truth,  
which



which some may be tempted unto from a Spirit of Envy against the Persons concerned, if not from a Spirit of Malignity against the good ways of God: Others may be tempted unto from a Spirit of Sadducism and Atheism which now works powerfully in the Children of Disobedience or Unperswadableness. Yea God forbid that on either hand we should any of us give advantage to the common Adversaries of the great Truths and good Ways of Christianity; or that we should expose our selves and each other to humour them and make them sport. If there have been any thing hereof in any who are concerned in these matters, sure they have cause to be humbled for it and to take shame to themselves: If any do think that we kept not within our Province, let them take notice that not to succour in such like cases is to slay: Mar. 3. 4. We cordially pity, solemnly pray for those who are not of our particular Communion, as we have occasion. Here was Misery, so the object of our Mercy, Luk. 10. 33. according to that case Mar. 9. 22. They cried to us that if we could do any thing, we would have compassion on them and help them. Other Means failing them and other Persons neglecting them.



## *A Vindication of the Surey Demoniack as no Impostor, &c.*

**I** Said before that I am not accountable for every thing in the *Book* called the *Surey Demoniack*, so neither am I to answer all the *Book* called the *Surey Impostor*, Mr. T. hath engaged Hands enough besides : now I add that, through the Grace of God, I shall not deal with Mr. T. in the way and manner he hath dealt with me. Indeed I must now deal with him in a publick way ; but as he the first *Printing Aggressor* might have saved the trouble of so speedy publishing the *Surey Narrative*, if he had in a Christian Brotherly private way sought an opportunity for satisfaction as to that case at first : so might he, it may be, have saved himself the pains of *Preaching* and *Printing* against us afterward, if he had when he was so near some of us sought to be satisfied in the said way, as to the said *Narrative*.

Mr. T. is very liberal in his *Title Page* and all along to bestow on us at random the Imputation of *Fanaticism* and *Enthusiasm* : But let him take heed lest he brands not the Experiences of God's special Grace, and the special assistance of his Spirit, (tho human Infirmities do accompany the same) with the odious Name of the Diabolical Enthusiasm of Heathenish Fanes : And so be found guilty of a Sin, if not the Sin against the Holy Ghost.

As to the manner of my dealing with him, I hope to deal with him in such a Spirit as becomes my Profession and Age, however he hath dealt with me.

Mr. T. chargeth me as *declaring it to be as real a Possession as any in the Gospel* ; this he saith, without any Proof that I said it. Yet I shall be so ingenuous as to give it him now under my hand that it seems probable to me, according to all the Indications I meet with in approved Authors, on that Subject, that it was a Possession, or an Obsession, as commonly called : For what more probable signs thereof can any one assign ? Yea may I not modestly say that there seem'd to be as many signs of Possession, or Obsession, as in most, if not in any, of those recorded in the Evangelick History ? Indeed in the manner of dispossessing there is a vast difference.

*Pref.*

*Thae*



That this doth any way disadvantage the cause of revealed Religion, I understand not; for we give that Glory to divine Miracles which our Blessed Lord did in his own, and his extraordinary Ministers did in his name, that they were wrought not only in the immediate effecting of what might possibly in process of time be done by ordinary Means (as when he cured Feavors), but of what could not be done by any means but by his own Divine Power (as when he raised the dead, gave sight to those born blind, &c.) This I suggest to shew upon what Basis true Miracles do stand: But that any Imposture is foisted in, or that there are clearer Indications of Possession in all or any of those stiled Demoniacks in the Gospel is yet unproved, so that we firmly believe the Gospel Revelation of the Miracles, and the Confirmation thereof thereby: And as to Demoniacks and Dispossessions in particular; tho the Possession might be *mediante morbo*, (*viz.* through Lunacy or a Mania) yet it was certainly immediate sometimes, as in the *Pythoniss*, *Acts* 16. and so we suppose in this case.

Concerning Dr. Heylin's Story about Mr. Darrel mentioned in Mr. T's Preface ——— how little regard is to be had to him as an Historian in general, especially wherein his opinion is concerned; *Arch-Bishop Usher*, *Dr. Barnard*, and *Bishop Burnet* have sufficiently satisfied the World.

And as to this particular case of Mr. Darrel's, take the words of the Reverend Dr. Hall, Bishop of Norwich, in his invisible World. ——— Whence it is plain that as there are several kinds of Devils one worse and more powerful than another, so the worst of them are to be vanquished with Prayer sharpened with Abstinence. What a difference then is there of Times and Means? At the first it was a greater work to dispossess Devils by Prayer and Fasting than by Command; now it's far greater to do it by a meer Command than by Prayer and Fasting: That which was then ordinarily done would be now strangely miraculous, and that which is in the ordinary course now was then rare and unusual: The Power of an adjuring Command we see ceased, the Power of fervent Prayer can never be out of date. This and this only is the remedy of both bodily and mental Possession: Thus if we will resist the Devil he shall flee away from us: Now upon the ground of the Scripture it was (AS MY SELF WAS WITNESS) that in our Age, Mr. Darrel a Godly and Zealous Preacher, undertook and accordingly through the Blessing of God upon his faithful Devotion performed those famous Ejectments of Evil Spirits both at Nottingham and Lancashire, which exercis'd the Press and raised no small Envy from the Gainsayers.

Before



Before we enter upon the examination of Particulars, I shall premise three things which answer to the threefold design of Mr. T's Book.

1. That whereas he would sometimes have Dugdale's strange Fits to be the Effects of some bodily Disease, as Epilepsy or Convulsion, the Party not only utterly and solemnly denies any such bodily Disease before, as the natural cause of the said Fits; but the contrary cannot be proved, nor is it attempted: that his Body was distemper'd by the Fits, and had relief by Physick afterward, is all along acknowledg'd, but various Effects must needs give place to their several proper Causes: He had no such Disease before to be the cause of such Fits. What Distemper he had after was plainly the Effect of his said strange Fits. *Idem non potest esse causa & effectus ejusdem.*

2. That whereas Mr. T. would otherwhile have the business to be a cheat, (for he knows not on whether to fix) here also not only the Parties immediatly concerned do utterly and solemnly deny it, but the Testimonies as to Matter of Fact, do demonstrate the contrary, when Mr. T. and all his Accomplices have done their utmost; the Witnesses tho not at all tampered with, do still stand to their Testimony, and upon further tryal may so explain themselves, as to put the Case further beyond all dispute: So do the Parties immediately concerned, they still persist in their disclaiming any such thing.

3. Mr. T. says their was a Popish Combination: Here again those immediately concerned do not only utterly and solemnly deny it, but the Proofs to the contrary are altogether deficient as to Mr. T's design of a Combination with the Papists. As to any Combination among the Papists I know nothing: I leave that to Mr. T. to find out, who doth so vainly boast of his Talent in discovering such Intrigues. As to us Dissenters, himself clears us from having any hand in the Contrivance, only he would fain have us to be the Papists diminutive Underlings and their Fools. As to the Dugdale's it's not denied, but discovered by us that the Popish Priests would have been tampering with them: Yea, it may be the poor ignorant People might in their great Distress, and through their Infirmary have a Temptation, when they saw not the desired Success so soon as they expected, to seek to such unlawful Means, as they had sought to other unlawful Means before; and as one King of Israel did indeed run to the Witch at Endor, another sent to the God of Ekron; but these Dugdale's did afterward decline such Temptations, and do still disclaim any Combination with the Papists in this case. Can a meer Sollicitation by the Tempter be call'd



a Combination with him: Nay, tho the Temptation have got some hold, and there be some hankering after it? Yet doth it not amount to a Combination with Satan: So here.

Pag. 6.

Mr. T. charges me with *Disingenuity*, first in that I brought a Paper along with me and would have had the Justices to have sworn the Witnesses to the things therein contain'd, not leaving them to the liberty of their own Words ——— I only shewed the Justices what the Informants said to me, that the Justices might examine them thereupon and take their Oaths also; that things might be cleared publicly one way or another: So that others, it may be, will call this Ingenuoufness and fair dealing on my part, tho Mr. T. will not

2. He charges me with concealing part of the Evidence that was at Darwin attested before the Justices ——— In answer, I am loath to make publick the Carriage of some who took upon them the Management of that Affair with the Witnesses more privately in the Chamber, as I was informed by one Present: Nor would I expose the Scribe's Reputation especially, as concerned in such a case: Nor their Carriage more publickly, when I made bold to come into the Room, and so saw their Behaviour both to the Witnesses and my self: Which I say I am not willing to insist upon, unless there be further necessity for it, than yet there is. I have a due deference for the said Persons, I would not exasperate any. Neither is there any need here to shew the consistency of the Informations: There may hereafter be a more proper place for it, if there be occasion. However the Case be is it not more fit to acquiesce in the Testimony of Witnesses upon their Oath, to testify the Truth, the whole Truth, and nothing but the Truth, in those at *Holcomb* (I say) where they had their full Freedom, than their meer Informations at *Darwin*, where they had not that Freedom, tho the one of the Justices was at both places, and so heard both the Informations and Affidavits, to which we have his own hand.

Pag. 7.

3. Mr. Jolly is not overmuch Christian in pressing the Witnesses to inform further than their Knowledge allowed them. I say still I would have the Witnesses examin'd as to such things they had said elsewhere: But to swear to it would not be admitted by one of the Justices at *Darwin*, else the Matter might have gone no further: But Persons are so unbelieving that they must have an Oath to end the Controversy. Indeed the said Justice alledged the danger of a *Premunire*: But whether there was not another reason he best knows: If so, he may see how he is frustrated in his Design, and that he cannot suppress the Truth. *Opprimi, non supprimi potest.*

Pag. 7.

4. He charges me with feigning and framing D's Certificate, and falsifying



*fying his Hand.* ——— As to the business of *R. D's* Certificate before me, and *James Gregson*, under his own Hand *July* the 10th 1695, I dare take mine Oath upon it; that he did in all outward appearance do it voluntarily; I doubt not but *James Gregson* will do the same: I am ready also upon Oath to testify to a true Copy of the Certificate.

Here also follows *William Seller's*, and my Certificate drawn up shortly after, and signed by us, which we are ready to take our Oath upon.

Whereas *Richard Dugdale*, upon the 27th of *July* 1695, was called before Justice *Braddil*, and several others, to give account as to some particulars relating to his strange Fits; we whose Names are subscribed, being then and there present upon that occasion, do certify that the said *Dugdale* did at the said time own the Certificate which he had subscribed with his own Hand, not disowning his freedom in the subscribing of it: Moreover we do certify that the said *Dugdale* did then say to this purpose, *That he could not certainly judge upon his own knowledge what the nature of his said Distemper was, because when he was out of his Fits, he could not tell how it was with him whilst he was in his Fits*: Moreover, he did not deny the benefit he had to his Body by Physick, so far as his Distemper was Bodily: But that the said *Dugdale* was guilty of any Confederacy, in order to getting of Gain, or any other sinister end by his being in that condition, he utterly denied.

*Thomas Jolly.*

*William Sellar.*

So he still doth with Indignation deny those false and unworthy Imputations.

In *Mr. Baily's* Certificate, on the 20th of *July* 1695, which was Pag. 8. not subscribed by *Dugdale*, he confesseth his subscribing the said Certificate before me and *J. Gregson*; and in that he saith, he thought his Distemper was from some natural Cause, and not supernatural or divine: Tho *D.* doth not deny what he is charged with in *Baily's* Certificate.

How any have wrought upon him since in his Circumstances, I know not: for what *D.* is said to express before *Mr. Baily*, in the Gallery of the Old Hall, in *Whally*, was but said by one Witness, and we are two against him.

As to what *Mr. Nowel, &c.* say they had lately from his own Mouth; I suppose lately must refer to the publishing *Mr. T's* Book, for this Information hath no date; it's likely that *R. D.* might have forgot what was so long since done: but I have it upon Record, sufficiently



attested, that the words, (*viz. That my former strange Fits were not any Cheat or Art of Man that I know of, but as I do verily believe were caused by the Devil*) are in the said Original Certificate: There was no other Paper offer'd to D. by me or any other to this purpose that I know of.

As to any thing of *forgery or feigning in this or any other Case*, as Mr. T. most falsly chargeth me, I think there is none who knows my Temper and Conversation will so much as suspect me to be guilty thereof; therefore to charge me with *putting D's Hand to a Paper which he refused to sign, and then to have the impudence to tack it to the Narrative*, is, to say no more, to shew Mr. T. not only to be altogether a Stranger to me, but to be of a very strange Spirit, and a notorious Slanderer.

I will not recriminate, but heartily desire he would reflect upon himself, and know what Spirit he's of. Yet must Mr. T. excuse me (however others will) if I treat him now and then with some gaulless Acrimony, tho I would not be leavened with his Spirit.

Pag. 23.

That the *Demon* (as I suppose) in his Fits said *this Affliction was through Obsession in a Combination*, is attested upon Oath; but betwixt whom this *Combination* was, Mr. T. doth not here declare: That which seemed most probable to others as well as my self, was that it was some blind Contract with the Devil, in some of D's Drunken Fits, to gratify his vain humour; but I could not be positive in this, I now hope better.

The Name of the Party whom D. said he saw in his Fit, and was then in such a beattly posture ten Miles from *Surey*, his Name was purposely conceal'd lest we should seem to reflect on Persons of Mr. T's Profession and Communion: Therefore also the faithful and charitable reporting of an Instance of his knowing what happened in his Fit, would with Persons of Ingenuity be a good Evidence, both of his and our Sincerity.

Pag. 24.

Nameless Authors and Groundless Reports as are brought in here methinks signify but very little. the *Demon* in D's Fit might say as *Walmsly* deposeth, *do not Gamesters do so?* Without any import that he enquired for his own Information, and so the Question might not be impertinent. *Walmsly* might well have opportunity to know what Expressions Gamesters use, and yet be none of those Gamesters himself; the Devil might personate D. when he said *People think this is laid on me for my Sins*.

Pag. 25.

There was no design in me as Mr. T. here insinuates, to condemn the lawful Recreation of *Bowling*, nor to reflect on the Gentlemen who use it lawfully; if Mr. T. will judg me guilty of such evil Thoughts,

it



it is worst for himself: I now purge my self from having such evil Thoughts, I hope henceforth Mr. T. will be my Compurgator.

As to the Passage about *shortening of his Fit*, I am not concerned; and as to that about his *wrapping of himself in a Blanket*, I never knew any thing of it until now that I have it from Mr. T. now I understand the meaning of the Frontispiece. If there be no truth in it as to this case, as I think there is not, Mr. T. deserves to stand in a Sheet for it.

*Several Persons are ready to witness against Mr. T. as to D's acting his Knavery in a Blanket.*  
Pag. 26.

If Mr. T. had brought some Witness (which he doth not) that D. did take up such Stones, &c. and put them in his Mouth, he had done something to prove Roguery: But sure Mr. T. knows that a *posse ad esse non valet consequentia*.

His disclaiming of such words as to their being in the Certificate, of which I spoke before, and the Inference Mr. T. makes thereupon, viz. that D. own'd his Fits to be a Cheat, methinks holds not at all; for he might not after so long time intervening remember, and so not acknowledg those words in the Certificate, and yet be far from charging himself as a Cheat. It seems also by the words in the beginning of this Paragraph, that he was surprized to say something that he was not aware of what use would be made of it, as Mr. T. doth plainly intimate. I perceive by poor D's own Confession, that he hath been hector'd by some on this occasion; it would make one suspect that other ways have been taken with him by others.

All that which Mr. T. saith from D's anonymous *School-Fellow* comes up but to little to what is deposed; besides there's a plain intimation, that then the Devil might be tampering with him by the means of Fascination: Who knows what advantage the Devil might then get against him, to draw him to further Folly and into this future Snare!

But how can he do such Feats; or who can hire him or threaten him into the doing of such now, as are deposed that he did in the said Fits? I defy all the World as to this thing, unless the evil Spirit should make a re-entry, which God forbid.

As to E. Slayter's Certificate, it is as follows. — *When the Master was out of School, I have seen him go up and down the School upon his Hands and Feet, leaping to and fro like a Dog; and when the Master had been present in the School, he would have come running in gazing up and down as if he had been frighted; and telling the Master his Pockets were full of Money, bidding him feel if what he said was not true; but the Master asked him how he came by that Money, which he pretended he had, and he told him his Mother gave it him; but no Money there was. Many a time I have seen him come into the School, gazing as before, and pretended*



ended that he had seen a Woman, which he called by the Name of Sadler's Wife, who had grievously frightened him. Many other Tricks I have seen him play at the School which were very like those he acted in the time of his pretended Possession: And having known him ever since he was a School-Boy, and seen many of the Tricks he then played, I am fully persuaded that what was said to be a Possession, was nothing else but a Cheat. In witness whereof as a Christian and one that desires the Truth may be known to the World, I here Subscribe my Name

Edward Slayter.

The same answer may serve as to this Testimony, who might not see nor believe so much as might make him think it a Possession, but rather a Cheat or by Witchcraft, as is before hinted.

Both these his School-Fellows speak but of what they saw of his said Fits, and are pleas'd thereupon to call it a Cheat. I must confess Sadler expresseth himself Christian-like; I verily think that Mr. T. did not draw up his Certificate: but the further following Informations may clear this point.

Pag. 28.

Mr. T. doth almost suspect whether D. had any natural Disease; yet since, as he saith, he seemed to be afflicted with an Epilepsy joined with Convulsive Motions. For this he consults the Physician, and so must I for an Answer; but it shall be such as have the Surey-Book by them to consult that withal: that they speak not without Book, as it seems Dr. R. doth. At present I shall leave with the Doctor what Psellus saith of Obsession, first of the means of Cure — *Neque discedit ab occupatis, nisi divina potestate propulsum, oratione, viz. jejuniisque accedentis.* And he adds—*Sed ego O Ma ce inquam, retentiora quadam sapere nos medicorum sectatores adducunt, asserentes passiones ejusmodi non esse effectus demonum, sed humorum vaporumque & veni male sese habentium.* Itaque Pharmacis & diata, non carminibus incantantium expiationibusque curare hac aggredi solent. Tum ille nihil mirum est hac medicos dicere, qui nihil noverint præter sensum, sed corporibus tantum incubuerint cognoscendis. Illa fortasse decebat malorum humorum putare incommoda capitis somniferam gravitatem, atra bilis angustias, phrenesis delirimenta, quæ lavacris, potionibusque, vel evacuationibus, vel emplastris sedare consuerunt. Inspirationes autem occupationesque, quibus qui obsessus est, agere nihil potest, non intellectu, non ratione, non phantasia, non sensu. Aliud vero est quod movet atque ducit, dicitque insuper quæ non noverit occupatus, & futura nonnunquam prædicit, quò inquam pacto dicemus; hac esse erraticas materie motiones.

Psellus de  
Dæmon.  
Interpret.  
Marfil.  
Ficin.

Let Mr. T. also at present take notice of what may be obvious to any one in this particular case, in reference to what Mr. T. with his Testimonies, say thereupon.

Tho



Tho the case be otherwise solved, yet let us say something as to what Mr. T. alledgeth *from the Physicians*, and would thence prove D's Fits to be an *Epilepsy, Convulsion*, or the like.

As to Dr. *Willis* the Instances brought out of him; all together do not near reach this case: Besides the Doctor doth not deny Possession in some of them: Neither doth he according to Mr. T. tell us the means of their Cure.

As to Dr. *Radcliff's Letter to Mr. T.* upon this occasion the Doctor is not very ingenuous in saying that the *Non-conformists do engross any thing to themselves in this case*: For if he do but peruse Mr. *Burton's Collections under this Head*, he may have his answer.

And as to our averring that the Devil sometimes tells the truth, the Doctor, if he be well acquainted with the Scripture of Truth, may easily find several Instances, both in the Gospels and in the Acts, to shew that the Devil sometimes speaks great Truths tho he be forced to it, and before speaks them for no good end. The truth is many in this Age are more Atheistical than the Devil himself, as wicked as he is, for he believes a God to make him tremble—he professeth Christ in his desperate way—he makes use of Scripture Words and Truths to pervert them.

As to Dr. R's Instance out of *Galen, concerning the fore knowledge of his Fit*, it's nothing to the purpose, for D's fore-telling was in the fore-going Fit, and not when the present Fit was coming on him: this latter is easy enough in several ordinary natural Distempers: But why doth he not bring us one Instance in the case of a Person always in so many Fits exactly fore-telling the time of the following Fit, and still hitting; his Fit being greater or lesser? His telling and fore-telling other things also, the Doctor doth wholly wave; this is not fair dealing.

*His Testimony out of Leiseliuss* doth not come up to this case: Had the Doctor had the *Surey Informations* by him, and consulted them, he might have seen it, to be, as I say.

His account as to D's Gravity and Levity in the same Fit seems rather ridiculous; for both were in the same dead Fit, and he continued in the said Fit a considerable time after the Witnesses had several times tried his weight: This many Persons do testify upon Oath, and others inform to the said purpose.

I think we may challenge all the Doctors in *England*, to bring us a single Instance, out of any approved Author of any such, under a meer natural Disease; to parallel the case.

That Passage of *Satan's pushing D. on to such Words and Deeds, &c.* Pag. 32. refers to him then as being out of his Fit, so I find it to be in those

Minutes.



Minutes which I took all along: not to his Fits wherein he was so long dumb as I suppose: And I may well suppose it, tho Mr. T. would so dilingeniously, without any Proof, insinuate the contrary.

Pag. 34.

I am not able to remember particulars, but must refer to my Memorials in my Diary upon that occasion, where are all and only these Words about that called the Lord's Day cry, viz. *The next meeting on this occasion will be on the 16th Instant.* Tho the Youth knew nothing of it upon the Lord's Day before (nor any of the Family) concerning this Meeting: Yet in a Fit on the said Lord's Day, he foretold of this day and told of the number of the Ministers viz. Five, when as none of the Ministers themselves knew it would be so, then none else was likely to know, what can the most critical Wit, and most captious Spirit make of this?

Pag. 36.

*The Family's being so impoverisht as to sell two head of Cattle, was before we had any thing to do with them as to this affair, or any other ways; it was by the charge, whilst Dugdale was with Mr. Crabtree. Our eating and drinking with them, upon their importunity, when the exercise was over, is far from devouring Widdow's Houses, as Mr. T. would suggest; especially if that be true, which Robert Clark testifies, viz. That he had it from William Sellars that they had got above 20 l. by us: And if it be true as their Neighbours say, that the Family hath lived in a better condition ever since, tho they have had but little from us since: We did not so eat with them as to devour them, nor so relieve them as to bribe them.*

His Prediction as to *England paying the Piper* (as he phrased it) notwithstanding its present Security, whilst Ireland was in such Misery, is much verified by sad Experience; and I think few did then think that the War would continue so long, and that the charge of it would have been so great. I mention this without any murmuring thereat.

Pag. 37.

I must confess that I do pen down all the Heads of my Sermons, and the most of the Proofs to the several particulars before hand ordinarily, so that the Devil might discover the same to D. tho Mr. T. judgeth very hardly, *that therefore we have our Sermons from the Devil.* The Lord judg betwixt us, whether we have our Sermons from the good Spirit, according to the written word, in a way of Prayer, or else from the evil one. Unless Mr. T. be of a better Spirit than appears in his Writing and Preaching against us on this occasion: His ordinary Readers and Hearers will say he speaks from his own Spirit at best, which is bad enough.

Pag. 38.

Why doth he manifest more virulence and violence against us,  
than



than against the Papists? *What Combination hath Mr. T. proved as he hopes:* I dare not so much as think that he hath so little Charity for us, as to think that we combined with them upon any ill design of cheating, tho I confess some in their Passion have been too censorious that way: But the Reverend Mr. *W.* was pleased in his discourse with me, to clear Mr. *C.* himself from ill designing in this matter, and some of his People have testified under their hand, *their sense of the sincerity of my Endeavours therein.*

I will not foul my Paper, and offend my Reader with those scurrilous and ridiculous Passages in this Page. O the Eructations of an exulcerated Heart! How desperately wicked is the Heart of Man!

As to the Marginal Notes upon the Affidavits, I must mind the Reader, that the Witnesses Testimony upon their Oath must needs carry the cause: Besides I suppose there will be nothing found in the Informations at *Darwin* that interfereth with the Affidavits at *Holcomb*. I cannot but observe how little notice Mr. *T.* takes of Justice *Egerton*, who sate with Mr. *Braddil* at *Darwin*, it may be it's because he afterward joined with the Lord *Willoughby* at *Holcomb*. Let it be here also noted, that the most of the Witnesses as well as *D's* whole Family are Conformists, which doth rather advantage our cause; for otherwise Mr. *T.* might have had more colour to suspect us of some selfish design, which we carryed on by and among our selves: Besides if they be Cheats and False-witnesses, why are they not dealt with accordingly, if there be any Discipline among those of that Communion? They do indeed confess a want of the Primitive Discipline.

There was the strangeness of the *Stone's* passage through his *Jaws and Throat*, that it should only cause some streaks of Blood: Yet that it was so voided, the Oath confirms: That it was not possible in an ordinary way *Dr. B.* acknowledgeth: Therefore there was a cause extraordinary, some invisible Power.

As to *Too. D's* Information at *Darwin*, before Mr. *Braddil*, that after I and the rest had left him, his Son had several Fits. It's true we had left off meeting at the *Surey*, because their Landlord on whom the Family had most of their dependance for Subsistence, was so offended upon account of that breaking down of his Hedges by some rude People: But I am sure we left not off the business in hand; for as I then told *R. D.* the Son, that tho we did not meet at his Fathers House, as formerly, for the reason aforesaid, yet we did continually remember his case both privately and publickly. Should we tell of our secret as well as open Agonies, about this Affair, it would not be well taken by some, and it's no Pleasure to me to speak of them.



I am sure that young *D.* did then own the Spiritual means, as the means whereby he had this help, and desired the continuing of the use thereof, as there was occasion; and they were so. *That he said his Son answered him he could not tell what his Distemper was, nor how it came:* This seems to me to evince that it was no such Combination nor Cheat, as Mr. *T.* would have it to be. And as to the Passage of *Walmsly* at *Darwin*, as to his *Fits* continuing, it's owned, and might well have been exprest upon his Oath at *Holcomb*, if he had remembred; for it's very true, that *D's* Fits did continue for some short time after we had left meeting at *Surcy*, on the occasion aforesaid, and that his last Fit was most violent also.

Pag. 42.

I will not be so disingenuous as to pass by Mr. *T.* his once taking notice of any Moderation in any concerned as Witnesses in this case; I think he doth once acknowledg our Ingenuity also: I wish I had occasion to acknowledg his Moderation and Ingenuity oftner.

Pag. 43.

The Expressions are likely to be to the same purpose when the Deponents witness to the same thing, tho Mr. *T.* reflects on them for it: Mr. *T's* unfaithful uncharitable Insinuations and Reflections, do not affect me further than to pity him, and pray for him too; tho I fear lest my telling him this doth but occasion his lifting himself up into the Seat of the Scornful.

I must confess I have more Charity for the Mother of young *D.* I do not, I did not suspect her of Witchcraft: I thought she was the most sensible Person of the Family in ordinary. I neither then, before, nor since, saw or heard any thing that gave me just ground of Suspicion, and now that she can say the Lord's Prayer decently, it seems she's *recta in curiâ*.

As I said before, let any get him now to make such Noises and do such other Feats, this may be something towards a real Demonstration that he did counterfeit, and that the charge upon him was right. But our Antagonists who roll all other Stones away, attempt not this, because as *Sisiphus's* Stone it's likely to recoil upon them.

Pag. 46.

In *Whitehead's* Information there is some difference from what he said to me, but no clashing at all, yet must this be a Crime? Must it also be a Crime, when their several Informations at several times, do so agree almost in the same words? It must it seems be wrong, if they be consistent with themselves and inconsistent with Mr. *T's* design. To call the Witnesses my sworn creatures, and to tell of my prompting them, is very untrue and unworthy: Did Mr. *T.* know how many of them are meer Strangers to me, of a different persuasion from me, how little I have done to oblige any of them in this



this concern, further than their own veracity and ingenuity did oblige them? I say did Mr. T. know this, it would have put a stop to him in his Career, as forward, as resolute a Spirit, as I hear him to be of. *Canis festinans cacos parit catulos.*

As to what Mr. T. saith in his Instances to prove *Persons fancifulness*, by such as are serious, will be rather judged invective, than argumentative: This is Mr. T's way, hard Words but weak Arguments, instead of soft Words and strong Arguments.

I will not take the Liberty Mr. T. doth, it looks too like Buffoonry, Pag. 47. when he comes to treat *Robert Shaw, upon his Modesty in his Information*, why he said not all he could say: His reason might be, because there was so much said by others as to what he had to say, that he thought it not requisite, to multiply words, and therefore he thought not himself bound to mention all the Passages, unless the Justices put him upon it. I have occasion to say, that tho the Substance of what was said and done might be reported, yet it might have been (and may if need be) enlarged to much more, than hath yet seen the Light: Tho we were then, and are still under special disadvantages in this Country, the *MANT* and the *MIGHTY* not favouring this way.

Mr. T. hath done nothing as yet to prove a Combination as he Pag. 48. would insinuate, that I can find: Neither is any thing argued from D's Activity, nor from the Symptoms of such a Disease to his purpose, tho he speak so confidently: But that is his way, to supply the defect of his cause. It's plain to all that know R. D. that he hath neither the common Activity, nor Ingeny of others, and so very unlikely to *act a part*, as Mr. T. would have it. Had Mr. T. managed his matter with more Humility and Modesty, he might have consulted better for the credit of himself, and cause too, among considering sober Persons.

I must leave Mr. T. to his own Sentiments, not only when he tells us of D's *counterfeiting the Symptoms of such a Disease*, but when he tells us of *specifick venoms, that will produce such a Disease, and so all these Feats*; I must confess these are Mysteries beyond me. Thus do Persons set their own and others Wits on the Rack, not always to make them tell the truth, but sometimes to tell untruths.

Mr. T's distinction betwixt his *real and counterfeit Fits* (as he calls them) *from their being natural when they were more rare, and counterfeit when they came more thick*, this also is a strange stretch beyond my Capacity. To the same purpose is the little Story of R. C. these things may humour some sort of People, and it may be subserve towards some ends.



Here Mr. T. and Dr. B. differ as to the various causes of the various Noises and Voices, the former imputes them to his Activity, the latter to the Disease: But if Reason may be the Umpire, they are to be imputed to a third cause, whose Award is like to stand till the two Parties be better agreed. Some Persons are so taken up with visible Powers, that they regard not the invisible; are so taken up with second causes, that they neglect, if they don't deny the first cause.

Pag. 49.

*Did I, as Mr. T. would suggest, leave any thing out of the Depositions? Did I make them? Or were they made to me? Mr. T's next Paragraph we must take his word for, what are the Effects of his Convulsions, and what are Symptomatical of his approaching Fit, as also the way of counterfeiting of foaming at the ending of his Fit* It seems Mr. T. is Master of these Arts also: So that poor D. might have learnt of him this Art, which I am apt to think he knew nothing of.

Had all the Witnesses jumped in the same Expressions, about his Heaviness and Lightness, it might have looked like a Confederacy: Had they all referr'd to the same Fit, there might have been an appearance of an observable difference: These things considered, all is easily solved when the Witnesses explain themselves, as to the circumstances of their trying his weight, the matter is put beyond all questioning: But of this more hereafter.

As to what Dr. R. saith upon this, gives no satisfaction, nor as to the reasons of most of his Fits, neither was he likely to know the manner of his Fits, seeing *he had not the Narrative.*

*Sellar's, Walmsly's, Waddington's and Booth's* Testimony in particular, concerning D's Heaviness and Lightness, must needs import that they held him up long enough to give a true Judgment of his weight. Upon enquiry how long they might each hold him up, they did, as themselves testify, hold up his whole Body so long, and that when he was in a dead Fit, as they could truly judg of his weight; yea, that they lifted him several times, and that his Fit continued a considerable time after.

Pag. 50.

The Story of *Sommers* as to this particular of Gravity and Levity reacheth not to the Depositions in this case, if in any other, and comes off only with an *it was said to be so heavy in his Fits, that seven Men were scarce able to carry him*; but it saith nothing by Mr. T's Relation, as to his extream Lightness in the same Fit: Tho I must be better satisfi'd as to the truth of the Story it self, than from Mr. T. Dr. Heylin, or Dr. Harfnet, before I can believe it: Those two Doctors are pretty well made known to the World, we see too much of their Spirit now a-days, as if there were a Pythagorean Metempsychosis.

Mr.



Mr. T. is still pleased to reflect upon me, as to my *Sincerity* about the *Predictions concerning sending of Money*: It's well that the assault and battery is on that side, where through Grace, even common Grace, I am best armed: For I have a natural averfeness to, and antipathy against *Insincerity* or *Unfaithful dealing*, as was hinted before, *Hic murus aeneus esto* — Therefore as to giving *secret Intelligence*, it is so gross a Calumny, that I doubt not it will recoil on Mr. T. there's no ground at all for his saying, *there's sufficient Testimony to the contrary*. As to my *affectation to be thought capable of dispossessing the lurking evil Spirit*, Mr. T. is very much mistaken: God knows I had higher and other ends in my Eye, *viz.* the Glory of God, in the spiritual and eternal good of those many who came to hear and see what was done amongst us, and wherein I might warrantably look at D's deliverance, the Searcher of Hearts knows my sincerity in it: Mr. T. must not measure all others by himself.

Will Mr. T. neither prove that R. D. had *secret Intelligence of our coming to his Fathers House*, nor believe us that he had not; *this is very unfair dealing*. As to his jeer about the *Leather-Bottle*, if it become him, it doth not become me to take further notice of it, than to mind him that he must give account of idle words, much more of ill ones.

O the Malignity that is in the Heart of Man! *Is there no doubt but* Pag. 52. *I told D. that I would send him Money? Was Sellars frequently employed by me on the same Errand? Was Sellars acquainted with any pious Bribery among us? Did Sellars tell R. C. that T. D's Family had above 20 l. from us and our company? Whenas upon enquiry W.S. well remembers that R. C. told it him so.* Is there not a lying Spirit sent forth, besides that Lie-speaking Spirit that all are born with? Because it was not said, that no secret Intelligence was given, must it be concluded that there was, and that we were conscious of it? Let Mr. T. know that I utterly deny any such double dealing, and utterly detest it. Was Mr. T. so familiar with the *Demoniack*, that he knew him to be displeased because no more Money was sent? whenas the next words plainly import that it was want of Meat that probably he was displeased at.

Some of the Informants not swearing at that time, had, it's reason, some suggesting that if they did swear they might be called up to London, yet they tell you they are ready to attest those things upon their Oath, when required; what if they scruple taking an Oath when not required to it, as Mr. B. before scrupled the administering of an Oath in such a case, tho the Parties voluntarily offered themselves to take their Oath: It was much that such Persons  
went



went so far, considering what Discouragements they had from some.

As to *Abbot's* Information who is a Conformist also (as most of the informants are) and Mr. *T.* should, one might think, have the more charity for him, he is sure he had no acquaintance with *D.* and he verily believes *D.* had no knowledg of him; who now disproves this? Or that all the Country knew of his deficiency in his Trade? Or that he had an Unkle at *Knotsford*? I am sure I never heard of these things before now, tho I have lived so long in the Country, and have travelled so much up and down in't. Besides *D.* speaks of his going into *Staffordshire* also: But Mr. *T.* leaves that out, *that this is a reason why Abbot swore not*, is altogether false: Some discouraging them, by telling of some danger of further trouble if they did swear, was the true reason of their not swearing. But *Abbot's* further Testimony clears this more fully.

Mr. *T.'s* uncharitable Surmises, reproachful Reflections, and false Inferences as to *Livesay's* and *Grimeshaw's* Informations, deserve not to be taken notice of by me. but they cannot but be taken notice of by them who also are conformable. This is not the way to keep Persons in his Communion, but rather to drive them from it. Mr. *T.* hath so overshot himself, and so overdore his business, that he hath done his Cause but little service, and his Party much disservice.

As to *R. C.* his certifying, *that William Sellars told him that D's Family had above 20 l. from us: W. S.* positively saith, that it was *R. C.* that told him so. However that there may be truth in the thing, then are we far from devouring Widows Houses, as was before said. And as to the hear-say Testimony. *that it was commonly reported, that D. said in his Fit that R. C. was hearkning about the Barn when he was in his Bed;* Mr. *T.* will not allow of *hear-say Testimonies* to serve against his own design; nor doth *R. C.* tell us of any one in particular that reported it.

Pag. 53.

If some things came into the minds of the Witnesses afterward, which they could not call to mind, when they were before the Justices, or that which the Justices might not have time to hear, if I did take, and give account hereof, I hope there's no Villany in all this, as Mr. *T.* intimates. Hath not Mr. *T.* since committed such Villany? If some will not believe that such things were indeed informed by the Witnesses, and truly represented by me, I am not accountable for their Ignorance and Incredulity: But those who have any true knowledg of me, and charity towards such Persons, will easily believe that I have not dealt unfaithfully in this Matter of Fact: As to others I dare challenge them to disprove me. I would have things stand



stand upon their own bottom and in their true light : So let unprejudiced Persons judg : Thus I say as to all, and as to the following Particulars of *Webster's Knife*, and the supposed *Cat or little Dog*. Methinks it's a very sorry occasion of branding poor *Fletcher* with the *Epithite of Boggard Fletcher*, and that all the World must know this. Mr. *T.* is hard put to it that he must rake up such things as these.

Why should not *Waddington* conceal the Name of the Gentlewoman, who made a design to try *D.* as well as Mr. *T.* doth in his Informations, whenas the Parties concerned might be offended at the divulging thereof without their consent ? By the way also, why may not I receive Informations, that come to my hand, yea seek to be informed as to the truth of Reports, as well as Mr. *T.* who neither hath one Affidavit, nor so much as one Information before a Justice that we hear of, to countenance his cause ? It's evident that he had several Agents behind the Curtain, who have some more Modesty or Policy, so may be ashamed or afraid openly to own Mr. *T.*'s cause and carriage in it.

It's likely that Mr. *T.*'s Report concerning *Fielding's Stealing* is Pag. 54. meer hear-say, for they live 16 or 17 Miles asunder, and there is no Proof of *F.*'s Stealing or Lying : But we must take his word, whose apparent design is to brand us and the Witnesses, as others before him have attempted to brand me and baffle them. *Fortiter calumniare aliquid habebit.* As to *Fielding's* we shall hear of it hereafter.

As to the Instance of *Grace Whally*, Mr. *T.*'s Insinuations are so unlikely, so unjust, and so unworthy, that they deserve not insisting upon, as any impartial Person, I suppose, will easily judg. As I would not be so disingenuous as to pass by any thing that is material, so I would not be tedious in taking up time in every trivial matter.

As to the Instance of *Smally's* Testimony, Mr. *T.* might have satisfied himself, when he came to *Whally* upon design to expose the *Surrey* case : Whether *T. D.* would not testify to his part of the Evidence, tho I have not seen *T. D.* of a long while : Yet I doubt not but he will stand to what he said.

Might not *Smally* easily discern his Shoes to be buckled, without being conscious or confederate to any supposed Tricks of *D.* ? How the flying of his Shoes to such a distance, as indeed it was, could be by the force of some ordinary Disease, or by Knavery, is the thing in question as to Mr. *T.* tho not as to me : See his further Testimony afterwards.

Concerning *Haworth's* Information, I am sure I had it so, and can Pag. 55. shew the original, so its no Lie of mine. As to *Haworth* I doubt not but he will own the Information. What mistake there might be be-

twixt



twixt *Haworth* and *Turner* I know not: It was not for me to enquire of every particular Person concerned, seeing I had a probable thing by other Evidences from a credible Person.

What temptation *Turner* might since be under to deny it, I know not; but I am sure *Haworth* was under no temptation to affirm it, that I know of: Neither is he so much as one of my Hearers that I know of. Mr. *T*'s Iffs and Guesſes, of which we have so many in this Page, signify but little, unless he was an otherwise Person than he appears to be in Print: See what *Haworth* saith afterward.

Concerning *Waddington*'s Testimony here, he may be excused from naming the Party, as well as Mr. *T*. in a parallel case: Tho Mr. *T*. pronounces the Story false upon his meer Supposition, he had as good have been altogether silent, as to charge the Informations with things notoriously false; tho there might be some mistake in another thing.

The Informations, as is expressed, were voluntarily offered, and declared to me, and others of sufficient Credit and Cautionness. My Yea will stand against Mr. *T*'s Nay, unless his time and trial in the World had been more.

The Ministers of Christ under the Cross, whoever they be, may comfort themselves in being made conformable to their Lord and Master: When their sayings, and doings are so perverted, when they are laden with mock Titles, and scourged by the loose Tongues of others, who yet have their hands bound in some measure, as the High-Priests, and Elders had, by a superior Power: Tho they may boast themselves Masters of the Art of Scurrility, but no Preachers of Christ the King of Kings, nor of our Gracious King *William*, who according to the Signification of his Name, and of his Title, is indeed the Defender of the Faith, and of the truly Faithful.

My Nephew who is basely belied, will take his Oath that the Particulars were said by the *Dugdale*'s to him, and that he did read the said Particulars to them, before they put to their Marks. This also is cleared afterwards.

pag. 56.

Here's nothing to invalidate, or weaken *Fletcher*'s Testimony, that I can discern, but rather to confirm it. For *F*. doth not insinuate that he was the great Instrument of finding *D*. in the River and helping him out, he owns others concernment in it, as well as himself. But Mr. *T*. doth very unjustly insinuate that *F*. was taught to call it, a dumb Fit which *D*. fell into when he came out of the Water. *Fletcher* will anon speak for himself as to this.

Observe also that the Gentlemen did not deny, that they had been abusing *D*. in the Buttery, at the *Abby*, when *D*. in his Fit charged them.



them with it. Any one may think that Mr. T. would have let us known, if it had been so. So that Mr. T. hath furnished us with a further Testimony against himself. *Aliquando bonus dormitat Homerus.*

As to Mr. T's reason of that extravagant *Whim* (as he calls it) it proves but his own imagination: So I may let it evaporate as an uncharitable Surmise.

Alas! What pumping for occasions of Reflections, as we see in the Instance of *M.S.* yet how little comes! I am very loath to improve that Hint of the near Neighbourhood of *M.S.* now, and of *R.C.* before; alas what Influences may worldly Interest, and ill Company have upon Persons otherwise ingenuous and sober!

A plain representing of the Truth, which I do here and all along, as in the Presence of God, will I hope manifest that Mr. T. is but foaming out his own Shame, and that all his Falsities and Virulencies shall vanish as to us: I do not wish that the guilt, shame, and recompence, may stick upon him. Should I tell him how I have pitied and prayed for him, he would but scorn, and scoff, at it (I fear, as I hinted before) and do what I say more than once. Yea, through the Grace of God, I will do it till I know Mr. T. hath sinned the Sin unto Death.

Neither I, nor any other, that I know of, did ever *promise* D. *deliverance*, as Mr. T. is pleased to say, but encouraged him from the Word of God in the way of his duty; this we did and ought to do.

It's not said in the Narrative that there was a Fast-day at *Surey*, on the 24<sup>th</sup> of *March*, 1689.

I said before, we had left meeting at *Surey* a little before, for the cause aforesaid; but some of us, I am sure, carried on that work of solemn seeking the Lord on that occasion, as diligently as formerly, according to the best of my remembrance: I may truly and will humbly say through the Lord's help, we did not let fall our Hands, till we had got the Victory, nor let go our hold, till we had got the Blessing, (tho some may blasphemously call this canting:) I am sure as to my self, I hope as to others.

As to the casting out of the Devil, we do not know of any such gift of Miracles, as to command the Devil in the name of Christ to depart, and that he should immediately thereupon depart, as in the Primitive Times: Yet we believe that Dispossession may be, and frequently hath been in tract of time, according to *Mat. 17. 21.* Even in these latter Ages (as Dr. Hall Bishop of Norwich testified, in his discourse with Costerus the Jesuit; see his *Life*) even among Protestants;



testants; tho Dr. *Heilin*, and such like, will by no means admit it among the Non-conformists, if others can give us Instances thereof, we would gladly hear of them, to strengthen our common Cause, against the Papists.

I am told there is a *Canon of the Convocation, which prohibits the attempting this way of dispossessing Satan, without the License of the Ordinary*; which necessarily implies that the Episcopal Clergy did believe there then was such a thing as Possession, and Dispossession: Yea we find in Mr. *J. Bruen's Life*, that such a License was granted upon such an occasion. I am told Mr. *T.* was informed of the said Canon, and thereupon reformed the first Leaf of his Preface.

Also as to means of dispossessing, and their success now a-days, Dr. *Willet* in Synop. Papist. p. 92. owns not only the extraordinary means, but this of Fasting, and Prayer; whereby saith he, we doubt not but even in these days, when it pleaseth God, Satan is chased from the Possession of Christ's Members.

Pag. 57.

But to limit the holy one of *Israel*, to answer Prayers, in accomplishing his work, just whilst we are at Solemn Prayer, were a great presumption, and tempting God indeed; yea would be found contrary to the ordinary Experience of those, who know what belongs to the answer of their Prayers, or the benefit of any Ordinance, or Providence; which usually comes after some time of waiting. This also we take to be the meaning of those Scripture-Phrases, of *looking up, and hearkening what the Lord will say*.

As to what I judge in this case, I shall with all plainness, and modesty declare my self afterwards, according to clear Scripture Warrant, without any appearance of *tempting the Holy Ghost*, as Mr. *T.* would charge upon us: I hope we shall be found far, as from tempting the Spirit of the Lord, so from lying to him. It's true of some, on the one hand, in imposing on the holy Spirit, that they may offend; so on the other hand, in Quenching, Grieving, Vexing, Resisting, yea denying of Him, his Office, Operations, and despiting the Spirit of Grace: Some would have called *Caleb's* other Spirit an odd Spirit, as well as Mr. *T.* calls ours so.

All the Extremity *D.* endured, his impatience and fleeing to Sir *E. A.* for relief, must argue to impartial Persons, that there was nothing of *Cheat, or of Popish Combination in the case*; the Effects of his Fits were sometimes so grievous, that (to use his own Expressions) *he would not for all the World, wish that Misery to the vilest Creature in the World*.

*The Ministers discouragement because of the ill Frame, and Carriage of D. sometimes, as to the success of their Endeavours* (which Mr. *T.* objects



objects against us) is nothing but what there's cause for, and it may be others in the like Circumstances would have thought so too. *As to the Lord's giving up D. also.* We are but Men, and so subject to like Infirmities with others; yet upbraiding in this case is very unbecoming.

*As to the trying of Physicial Means,* this might have been better taken by Mr. T. as our designing the discovery of the case, and doing the Party good by any lawful means. But things are it seems — *ad modum recipientis.* How will Mr. T. reconcile this to his censorious charging *us with an ambitious design of a Power to cast out the Devil?*

The Physicians we consulted with, were judicious, conscientious Persons, Licentiates by the Colledg of Physicians, they honestly declined intermedling as Physicians (tho they might have made considerable advantage by it, apprehending that his affliction was not mainly a bodily Distemper; *yet these must needs be my Tools, and less sincere than Mr. Crabtree;* the Spider will have Poyson, even where the Bee will gather Honey.

*As to the suspicion of Witchcraft in the Family,* I have already cleared my self, *so as to searching any of them upon that account:* I cannot hinder others Jealousy, nor must I hinder what may heal it; that all might be satisfied and the innocent cleared, I did not oppose it.

*As to the meeting at Read,* I was not there, nor near the place, as is falsely and invidiously suggested: Yet Mr. T. confesseth *that there was no searching of any.* It was well they were not searched by any of us; yet it was well they were willing to be searched, and offered themselves to it.

The dissingenuity of Father and Son were not both at the same time, else it's likely we had desisted, and good reason for it, particularly as to the Father; for tho the place was licensed, it was not fit we should intrude our selves, and obtrude our labour; they cry out in a pang of impatience that *they got no good by us,* as if we could do it by our own power, little looking to God, and to their Duty; no marvel he exercised them with such delay and discouragement, whilst they were so unprepar'd for the Mercy: Surely things and times, are in the Lord's Hand, not in ours. If the Apostles *Peter and John* check't the People, for looking so earnestly at them, and at their Power or Holiness, much more may we.

That Mr. T. will tell of their *having another Game to play,* was this, the Game the poor silly People had to play, *viz.* to spend so much Money with Mr. Crabtree! It seems by this, that their Game



was to throw away their Moneys, instead of getting Money by the supposed Artifice : For there's no mention of us, till Dr. Chew (so called) had tried in vain, and so much Money, and Time was spent with Mr. Crabtree ; all this while Mr. T. is contending against common Reason and Sense. I am apt to think that Mr. T. not only looſeth this Caſt, but the whole Game, he's playing, if Praise and Preferment be what he plays for.

Pag. 58.

It ſeems Dr. Chew (ſo called) gave Phyſick, on March 25. after his laſt Fit upon March 24. (which in that Fit he ſaid muſt be his laſt) but our Spiritual Means were before the laſt Fit. Now whether is likely to be the means of his Cure, that which went before his laſt Fit, or that which followed ? Mr. T's charge of our *vain Ambition, and ſiniſter Aim* is moſt cenſorious (it's well if there prove not a Beam in his own Eye to be caſt out) it's high time for me to be dead to all ſuch things.

As to our letting the Narrative ſleep, until thoſe Gentlemen were in their Graves, as if we ſuffer'd it to be ſo upon ſuch a deſign, it is another among the many other of Mr. T's Falſehoods and Calumnies.

What doth Dr. C's Certificate ſignify ? Not only that it was after the Fits left D. but here is not one Witneſs to the Certificate ; beſides he only ſaith, *that his Phyſick had good ſucceſs*, which we deny not in its place and time ; and *for that afterwards obſerving my directions*, as Dr. C. ſaith, he never ſince had any more Fit. It's pity the Doctor is not alive to explain and prove the Inference ; but that it's left to ſuch a one as Mr. T. to do it : I think Dr. Chew, (or rather Edward Chew as he ſtile himſelf) as bad a name as he went under among many as to ſome things, yet he would have been more candid than Mr. T. Becauſe he lays ſuch ſtreſs on this Certificate : Let me a little Syllogize upon it, and ſee whether there be not a groſs *non ſequitur*.

1. I ſhall prove that Dr. C. did not the Cure : (is it not rather a meer trick to elude the right means, to pretend that Dr. Chew did the Cure ?)

If the Cure, as to D's Fits, was effected upon the 24th of March, and Dr. Chew gave him not Phyſick till the 25th of March, then Dr. Chew's Phyſick did not effect the Cure ; but the firſt is true : therefore the latter ; that he was freed upon the 24th of March is fully teſtified ; that he took not the Phyſick till the 25th of March is freely confeſſed. Here take notice that D. in his Fits did tell he muſt be killed, or cured, before the ſaid 25th of March : Obſerve alſo how politickly the Gentlemen order'd it to give D. the Phyſick, juſt when the Term was expired, and after his laſt Fit.

2. That



2. That Dr. C's Physick could not cure him at all, as possess'd which is here supposed.

Where there is no proper Vehicle, as to natural causes to convey the evil Spirit into him, there can be no Physical Means to dislodge it : But here was no proper Vehicle, *Ergo*.

Dugdale was not Melancholly, which is called, *Vehiculum Deaboli*, nor Lunatick, nor Epileptick, before the said strange Fits : If there was any of these, or any other Distemper afterward, it was rather the Effect of his strange Fits, than any way the cause thereof. As to his *Boyish Tricks* and Childish Fancies, most of which he peremptorily denies, these were long before, and prove nothing to the purpose. The Tricks he is charged with, when he was a School-Boy, are not only denied by himself, but by other of his School-Fellows.

3. That the Spiritual Means were the only Means of his Cure, as to his strange Fits. I prove thus,

The Means must need go before the End, as to Execution ; but these Spiritual Means were the only Means that went before the said Cure, therefore — *finis est prior in intentione, posterior in executione*.

However it may not be amiss to make some remarks upon what Pag. 58. Mr. T. saith, so far as I am more immediately, and especially concerned ; for my main business is not to disprove any tampering of the Papists, with the D's, but to settle the case, as a Possession, upon a sure Basis : Which I suppose is done already, and not likely at all to be shaken by all Mr. T's Combination, to prove a *Popish Combination*.

Let it be remembred all along, that tho Mr. T. is pleased to call us the *Papists Tools*, yet withal he confesseth that we would not give way : that they should handle us nor the D's neither : So that there was no great danger of the Papists doing any harm by us, as their Tools. But let Mr. T. beware how he meddles with edged Tools, or rather in Scripture-Phrase, how he kicks against the Pricks. Indeed Mr. T's Ignorance and Infidelity, as in the Apostles case, may by some be taken as an Extenuation of the Fault of his furious Zeal ; 1 Tim. 1. 13. Yet others will take it as an Aggravation thereof, especially if we consider whose Son he was, and what Education he had.

I wonder what Mr. T. means, by our having most Plots, and the worst luck in Plotting that ever Men had. Have we had more Plots and worse Success than the Papists ? Was there in all his remembrance any but that of the Meal-Tub, and will Mr. T. vindicate that to be a Presbyterian Plot.



I pray Sir, what Plot have any others discover'd, or what *Talene* have you to boast of, as to further Discoveries, unless it be of your own Folly? Let not him that puts on his Armour boast as he that puts it off. If you *had as good a Talent at disclosing Secrets as the Demoniac had in his Fits*, it will not be for your credit. In that you call *D's Devil our Friend*, you too much discover the Spirit you are acted by. I pray what friendship did the Devil shew us, or we him? Mr. T. will say the Devil was not in *D*. I wish he be not entered into, if ever he went out of others, in a worse Sense.

I shall not envy Mr. T. the excellency of his Talent, in belching forth his venomous Rancour against us, in his preamble to his pretended discovery of the *Combination*, nor shall I much heed the reproaches he would cast upon us; for by this time, neither his Tongue, nor his Pen, will be accounted a Slander.

To call us *the constant Tools of Popery*, when it is so well known by the many Popish Plots, that the Papists have made use of another sort of Tool, as some of Mr. T's own Communion have so well discover'd: Whenas such Champions as *Ames, Baxter, Owen, Pool*, and many more have so well acquitted themselves against the Papists; and whenas it's so well known how much of the Non-Conformists Arguments, is made use of against Popery: So that the Non-Conformists have as good Hands, and better Tools against the Papists. If the *distinction of Obsession from Possession, be used among the Papists*; is every distinction among Papists, a Popish Distinction? The Truth is, both Ancient and Modern Writers only make use of the Term Obsession as more proper.

Doth not the aforesaid Bishop Hall, Vye with his Antagonists upon this Point, as may be seen in his Life? *Is it any disadvantage to the Protestant Interest, if there be such a Power in the use of lawful means among us?* What Glory is there in the contrivance of such a Combination, to be emulous, if there be such a Combination according to Mr. T's Pretensions? Are we not much beholding to Mr. T. that he will *excuse us from being the original Authors of the pretended Combination*, but who can yield to his reasonless Reasons?

Might we not have been *cunning enough to combine*, tho we had no more Learning than the *D's*, who are pretended to be in the Combination? Who will question Mr. Carrington's Ability to reply upon the Demon, either in Greek or Latin, if they knew him? But that he thought it not convenient to discourse him in another Language, as the Priest did for the reason alledged. I would the two Masters of Art might try Masteries in any of the Arts (tho Mr. T. may be the Seniour) to clear it, that Mr. C. hath more Learning than Mr. T. can  
guess



guess at by the Narrative. Some of Mr. T's Brethren might have satisfied him as to Mr. C's Learning. O how is Mr. T. ready to burst with his fullness of that Spirit which dwells in him, whereby he had conceived us to be *the diminutive Underling-Slaves, to the Papists in the Farce*, as he calls it. *Parturiunt montes, &c.*

Note that our disproving of a Combination, in Mr. T's Sence, is *ex abundanti*; for it's the Possession that we defend: And we are cleared from having any hand in the pretended Combination.

As to Mr. T's 1<sup>st</sup> Ground for his supposed Combination, it will prove Sandy, whether in reference to what himself, or Dr. B. saith. For from T. D's *having been a Papist, and his Children having been Popishly brought up*, Mr. T. might as reasonably and charitably have infer'd, that the Papists would never entrust such a supposed Intreague, in the hands of such, who had proved so unfaithful to them, and who have approved themselves true Protestants ever since. But Mr. T. is apt to take things by the wrong handle. And as to the consideration of *the then Scene of Publick Affairs*, it's probable these poor People in that blind Corner, were very far from such Policies, which might better beseem those who would secure their beneficial places, or sought great things for themselves: These were more likely to ingratiate themselves with those, who then had got the Ascendant.

Who this Dr. B. is I know not, nor is there any ones word to witness that these words were his; however he's made to speak very like to Mr. T. but why should any be bound to believe the imputation of they know not who, when the accused had no opportunity to answer for themselves. As ignorant as the D's are, I doubt not but they are ready to answer to any, who will busy themselves to ask them of these things.

Tho I am not so immediately concerned as to the 2<sup>d</sup> Ground Mr. T. lays for a supposed Combination, yet must I take notice how he calls the *Dissenters, the Papists constant Apes in such Juggles*, as before he call'd us *their constant Tools*. Who would think that Mr. T's Father was a Dissenter, but he's dead, and forgotten too. It's commonly said, *It's an ill Bird that bewrayes its own Nest*.

I am not, neither are my Reverend Brethren accountable, neither for the Typographical Errors, nor for those Mistakes that were in the uncorrected Copy; which, through I know not whose weakness, is printed: The same I must say for my Reverend Brother Mr. C. S. who many years ago was deservedly commended, chief Master of the Free-School in *Blackburn*, as Mr. T's Father was at *Ratchdale*. As to my Reverend Brother the truly Orthodox and  
Eminently



Eminently Learned Academick, Mr. R. F. he was but once at the *Surey*, nor so much as once did see the Narrative (that I know of) that is printed, as it's printed, before it was printed. I will here also, by the way, do Mr. *Rinshaw* the right to tell the World, that he was but once at the *Surey*-Meeting upon the said occasion, and there were some small mistakes in the uncorrect Copy, which he took notice of, and should have been corrected. I wish the *Surey*-Book had had the Errata's annexed.

My Brethren who are more immediately concerned, are of age to answer for themselves, and when the worst is made of it, that Pride and Malice can make of it, what is this to prove Mr. T's *Combination*; but only whilst he, in his malevolent way, would, with the Devil clear us from Forgery; yet must he trample on his Betters for some inculpable, at least pardonable weaknesses; as where Mr. T. upbraids Mr. C. so basely with the natural Infirmities in his Sight, or other Infirmities. I have tried D. and find him altogether a Stranger to those Latin and Greek Sentences which Mr. W. and Mr. C. alledg as spoken in his Fit. Mr. T. might have tried him too, had he been so ingenuous.

I shall not henceforth give my self, and the Reader that needless trouble as to follow Mr. T. in his Meandrous Passages, towards proving a Papistical Combination, it would be a laborious loss of time on our part, as his is labour in vain: for I hope to cut the work shorter, and to clear all fully before Mr. T. and I part, if it be not done already.

Pag. 60.

Mr. T's scornful way of clearing us from having any hand in the supposed Contrivance, is below me to take notice of, neither am I immediately concerned in the matter in hand; but I confess it affects me to see poor D. so beknaved and berogued, when I am abundantly satisfied, that the poor Man had neither so much cunning, nor so little honesty, as to be criminal either way.

Pag. 61.

° Several Neighbours are ready to testify that they never so much as heard, upon just ground, that there was any such unseemly Behaviour.

As to the pieces of Latin in D's Letter to Sir E. A. we neither have any account what they were, nor who testifies the same, but Mr. T's *ipse dixit*; whenas D. himself doth not own any such thing, but doth again and again disown his ever learning any further than the Nouns and Pronouns in the Accidence. Poor *Dugdale* had no Latin at all that I can hear of, neither from one or another, nor doth Mr. T. at all prove that he had.

Mr. T's third Argument, as he calls it, about the *Incubi* and *Succubi*, seems only to make way for his abominable Calumny, upon some slanderous Report, as to the whoring of the *Surey Hearers*; \* all sorts of People coming thither on one account or other, and whom

we



we could not hinder from coming. Let Mr. T. take heed of coming too near the imitating of the Heathens false Charge, upon the pious Meetings of the Primitive Christians. But if there were any dallying under the Hedges, when they might have been better employed, it's more likely they were some of Mr. T's Communion, who might take the filthiest Actions to be less culpable, than hearing a Non-conformist preach or pray. As among the Papists a transgressing of God's Laws is venial, when transgressing one of their own Laws is a mortal Sin.

We must still take Mr. T's word without any mention of his Wit-Pag. 62. nesses, where he speaks of an ingenious Person walking to *Surey*, when as it's too well known how many notorious Falsehoods he's guilty of. Surely the ingenious Person Mr. T. speaks of, whoever he is, is not very ingenuous to conceal his Name, otherwise others might satisfy him, or themselves in this matter. Neither is it fair dealing to judg the poor Mother, before she be heard, what she hath to say for her self. What wresting of the poor ignorant Woman's Words, which Mr. T. saith, *that the Dissenters must do*, whenas she might, if she said the Words, probably mean that the Devil said so; whenas withal, presently after, she named three Popish Priests, which the Demon in D's Fit had hinted to be the Persons who must help him: It's very probable by this, that the Devil would have had it out of our Hands into the Priests Hands, and so served his ends by them better than by tormenting D.

As to the *Letter* mentioned in this Page, I am loth to question the Fidelity of the supposed Author; yet must I animadvert a little upon it. In my Minutes *Verbatim*, it's thus. Upon the 3d of *September*, we again met at *Surey*, on young D's account; as I went to the place of meeting, he gave me notice by a little Paper he put into my Hand, that as his Spirit told him, he must be dumb, and deaf, whilst we prayed; immediately upon his delivery of the Note to me, he became both dumb and deaf, all the while the Exercise continued: By this it's plain that the meaning was, as to that Exercise, not that he must be so all the while we came to him; this the event did evidently disprove.

What he means by *no satisfactory Answer*, I know not; it might be satisfactory to others, tho not to him, who might be otherwise prepossessed.

Again, there seems to be no good consistency betwixt a Passage in Pag. 63. D's Letter to Sir E. A. and that the report of a Letter to Mr. T. to Sir E. A. he only saith, *that they did him no good*; in his Letter to Mr. T. he saith, *those six, meaning the Ministers, must do him no good*.



This looks not like faithful dealing; he might say in that Fit of Impatience, *we did him no good*; but it's more to say, *we must do him no good*: This looks liker what Mr. T. will have the Mother to say, than what she did indeed say.

Again, as to what he infers for a Confederacy, there might be a Combination among the Popish Priests, yet no Combination of young D. with them, nor among the Family; nay, nor of any of the D's, with the Devil: sure it becomes you to have more Charity towards those of your Communion, or to prosecute them if you will have them guilty of Witchcraft, or Cheating.

The close of that Paragraph seems to be rather Mr. T's, it is so very magisterial, and censorious.

Mr. T's, and the Letters (*must do him no good*) must not stand good; by what was before observed.

If the Devil in one of D's Fits said, *that the said Popish Priests might help him, and that one of them be a Doctor*; what is all this to the purpose of proving a Combination of any of the D's with them? It rather infers, as was said before, that the Devil would have it out of our Hands, who only sought the Glory of God, and the Good of others, to have it into the Priests Hands, who served the Devil's Interest, and their own Ends, as we have cause to suspect, as to some of them.

Mr. T's telling of D's *tacking over to the Popish Priests*, tatcheth not very well with a former Combination with them, no more than his application to Sir E. A. let not us be too rigid towards such Persons in such Extremities: We know not how we our selves may be tempted.

Pag. 64.

I am perswaded that none but such as Mr. T. will judge *that the Popish Priests had instructed D. all along*, unless it was by some secret Diabolical Means, unknown to him; otherwise who can think but he would have, on some occasion or other, in all this time, confessed it to some Conformist or Non-conformist. Tho the Devil and his Instruments would not have it discovered, yet poor D. either for fear, or favour, would have discovered it, if he could.

Mr. T's Story here of R. D. is so much upon Supposition and Imagination, whereupon he founds his Belief, that it deserves not insisting upon: The truth of things, so far as it concerns the matter in hand, I have given faithfully, as it's taken from his own Mouth, the Substance whereof is in the Narrative.

The Passage of the other Paper of some Magicial Charm, mentioned in the Narrative, is so plainly reported, and such use is made of it, ~~that any~~ indifferent Person would thereupon, not only vindicate us, but



but the *D's* also, from the Cheat or Combination ; seeing we all declined the use of any such Popish, Magical, Diabolical Means.

As to Mr. *T's* most untrue, and uncharitable charge of *our promising our selves a rich Harvest by the Miracle we should work*, — It's well for us, Mr. *T.* must not be our judg, and that our own Conscience is as a thousand Witnesses for us. His other Reflections here are like the opening of some stinking Grave, which I would rather cover.

Mr. *T.* is void of all Reason, as well as Modesty, in saying Pag. 65. that *we were guilty of superstitious Credulity, were coming Creatures to the Priests, swallowed all that was offer'd by them*, when he at the same time saith, it's true we declined the reading of the Paper over *D.* that the Priests sending the Paper to *D.* is an unanswerable Argument of his corresponding with them, when himself acknowledgeth that the *D's* declined it also. Where's Mr. *T's* Religion or Reason. *Sed perit judicium quando res transit in affectum.*

Mr. *T.* dare engage for the Devils vanishing, upon our reading that Paper over *D.* It was wisely done to pass his word for the Devil on such hard Conditions, as were never likely to be performed.

I shall leave the business of the Commission here mentioned to others to canvass. I shall only hint here, that the Papers which came into *D's* hand, when he stretch't it forth, were undoubtedly from an invisible hand, as the Spectators testify ; so as to those Papers and other things which he committed ; it is attested that he was not near any Wall, nor could any one visible, convey them to him. For I took little notice of what the Devil said, concerning his commission, nor of the date of it : I had a higher to look at, from whom he had his Commission, or Permission, and who alone could determine the time, and cancel the Commission, as he pleased.

As to that Poyson of Asps, and Gall of Bitterness, in charging us with *vain-glory all along, our being so full of our selves, and of the Spirit we had to deal with* : It serves but to fill up his own measure, and that of his Partakers, which seems to be almost brimful.

I confess I did from several Circumstances fear, that the Devil in some drunken Fit, had drawn *D.* into some blind Contract with him, or Consent to him, not because the Devil might say to that purpose, but because he was ready to gratify *D's* Humour several ways ; yet if the Devil be found a Lyar herein, I am not sorry for that ; and if I did mistake, I hope their needs no very large Charity to cover it.

As to Mr. *T's* reproachful Term of a *Farce*, and reproaching us Pag. 66. with *weariness because we could do no good* ; in the former he is profane, if he refer to the Ordinance ; in the latter he doth some of us wrong,



I am sure: we may be weary in our work, but not weary of it. How little any threatening with Warrants did affect *D.* towards accepting of the Physician, will appear by further evidence, and the event, in that he was cured of his strange Fits, before he took the Physick: tho it's evidenced already that he had his Fits as formerly, after the Threatning.

As to the Passage of *Satans speaking several Noises, and Voices, out of the Lump which rose up*, I do not remember any thing, but that *T. Core*, testifies to that.

*Dr. B's* Testimony will but signify a little in this case, with those who knew what his Faith and Practice was; but he's dead — *de mortuis nil nisi bonum*: And as to his Profession as a Physician, what Judgment could he pass upon *D's* Fits, whenas he saw him but once, and had not seen the Depositions at all, as I suppose; I cannot be positive, for his supposed Letter bears no date, neither can I tell when it was, that *Dr. B.* died.

Besides, what he is supposed to say, is not to the purpose, for what is it as to the rising of the Lump from his Foot upward, when he tells of *convulsive Twitchings*? How doth he prove *his being before instructed, to improve those Motions to such a purpose*? Might not a Spirit move such parts, *tho it have neither Flesh nor Bones, so could not be felt*? What silly work is here? But when Men lose their Religion, they lose their Reason also. What rational Person will deny a Spirits acting, tho not animating, as the Soul doth the Body?

Concerning the Expressions in Prayer which I am charged with, by I know not who, at second or third Hand; this is my constant comfort, amidst my acknowledged Infirmities, in all my Duties, that I hope I have the Holy Spirit to help my Infirmities, Jesus Christ to bear them, the Father to pity them; that I stand not to the Mercy of some Men's Misconstructions, and Misrepresentations, nor to the Wresting, and wiredrawing of my Words, by such as *Mr. T.* to their evil Ends; but take the words which they insinuate me guilty of, and as they are reported by *Mr. T.* the former part of them, (*viz. that Satan might appear, or seem to be in those, that did not believe him to be in that young Man, by way of Possession*) are potentially expressed; such a thing might be, I wish it were not so. The latter part of the words, (*that others might take Warning and thereby Learning*) are exprest optatively, as praying that others may take warning, and learn by this Example. The Reader will pardon the Incoherence of the Expressions, and rather impute it to the Ignorance of the Reporter, and the Imperfection of the Report. Where now is the *Profaneness and Curse of the Position*? Where is the

Justice



*Justice of any being scandalized?* What occasion hath Mr T. so Sarcastically, and Blasphemously, to reflect upon praying by the Spirit, and Spiritual Sacrifices offer'd up to God? But it's according to the Evil Spirit that Mr. T. I doubt is led by, and walks after.

Whenas Mr. T. would insinuate against us words of *Blasphemy, or* Pag. 67.  
*near bordering thereupon*; were not my Soul filled, and fortified with such firm Faith, in dear Love to, and deep Veneration of the most precious Person of Christ, his most glorious Gospel; and truly Miraculous Works: Yea, his most Holy Spirit, and Conversation too, then might Mr. T's Scorpion Language, tho by such a feeble Hand, wound me to the quick; but through the Grace of God, it is but as Lashes upon Armour, in this case.

Whenas also he would insinuate, *that a Tongue which speaks such words, ought to be boared through with an hot Iron*; but we must spare the *Phanaticks*, saith he: Blessed be God who hath made our Officers Peace, and our Exactors Righteousness; yea, thanked be our Rulers, which are such Shields of Defence to us, else we yet see what such as Mr. T. would be at, right or wrong.

And what is all this *bitter Zeal*, as the Apostle *James* calls it; but for this I must refer the Reader to what is exprest, and explained before, concerning the Indications of Evangelick Possessions, and of these: Where I do modestly declare my own, and I think others Sentiments also. But Mr. T. is very unfaithful in inserting his own words (tho in a Parenthesis). viz. *and consequently dispossessed by them*, as if they were my words; indeed it's the consequence that is so hateful to him, which makes him so furiously to militate against the Premises.

But why doth not Mr. T. descend to Particulars, and Instance in the Indications of a Possession, and shew us wherein the Indications in D. did come short of any, or many, in the Evangelick History. Still remember how we reserve the due Honour to the Cures, and Dispossessions, as done by the immediate Power of Christ; or in his Name, in a miraculous manner; such effects immediately to follow: tho all is done by his Marvellous Power, whether it be without Means, or with them; whether the means be more ordinary, or extraordinary; whether the Effect be sooner or later; yet are not at all Miraculous. Had not some of Mr. T's Brethren been wiser than he, I suppose, he would have denied all Possessions, at least in latter Ages, from the Prefs, as he had done from the Pulpit.

Seeing Mr. T. would make the World to believe, that *we seek vain-Glory, and worldly Interest, by the account of our many certified places for Meeting, and so our being Pluralists*; I must humbly say the Truth,  
and



and shame the Devil, (as they say) had he any Shame. I am concerned, and constrained to vindicate the Truth, and my self; for I think I and my People have more certified Places, than any one Minister, and People in the County; being so scatter'd in the Country as we are: So it may be Mr. T. may point at me more than others.

Should I tell how long I have laboured among this People, how much I have suffered for them, how little this poor People have been able to do for me, what offers I have had as to worldly advantages, Mr. T. would charge me with vain-glory, tho he clear me from seeking my worldly Profit: But it's enough to me that God knows all, tho these things are pretty well known in the World; and I do not desire to make them more publick than they are; it is a Mortification to me, to speak of them more than needs: Nor would it be a Pleasure to Mr. T. unless to droll upon them.

It's true, we have several Places besides my Chappel certified, yet some of them are only for our more private Days of Prayer; but they all belong to the same People, disposed as aforesaid, and the most of what I have from them all, is but about 12 *l. per An.* out of which I maintain an Assistant also, to supply on the one hand, when I am at a more remote distance on the other: Yet do we ordinarily all meet at our Chappel. Now let Mr. T. himself judg, where are the Pluralities, and Worldly Interests; Do I not rather spend what I have, and am I not almost spent in serving a Poor, yet willing People, these 48 Years? Tho I confess I am now, through Age and Bodily Infirmary, confined about home? Let these Hints suffice in these Streights Mr. T. reduceth us into: If we vindicate our selves, he'll have us to be vain-glorious; if we do not, we must be Pluralists, like to themselves: So that on our part it proves to be only a Plurality of Labours (*in Labours more abundant.*)

As to the *Hearers not taking the Oaths to the Government, and subscribing the Declaration against Popery*, tho Mr. T. will charge it upon *their Old Spirit of Contempt of Authority*: Yet let him know that the Government hath as hearty Subjection, and as fervent Prayers from Dissenters, as from the Conformists, who have all the Dignities and Benifices. So that the Dissenters not doing as aforesaid, is not out of the least unwillingness to do it; but because that they judged that the Magistrate should call them to it, if they saw occasion.

As to what Mr. T. doth most unworthily and immoderately insinuate concerning us, who some of us it may be, might for our Age be his Grand-Fathers: I do most solemnly protest for my self, and I hope



hope for my Brethren also, that it's altogether false, *that we had left off the case*, tho we had left off meeting at *Surey*, for the reason aforesaid; *that the deferring of the publishing of the Narrative was with any Reference to the said Gentlemen's death*, we also do utterly deny. And as to *the forgetting of several Passages, by reason of the distance of time*, the same may be said on our part also. That there were several with *R. D.* when those words were exprest, and such things happen'd on the 24<sup>th</sup> of *M.* 89. we affirm, tho none of the Ministers were present: For *John Walmsly* was present and deposeth as to the Passages, and several others present, testify to the same purpose.

*That what we did in this affair, was out of the Pride of our Hearts, and in affectation to be thought Miracle-Mongers, and such as cast out Devils*; the Searcher of Hearts, knows it to be otherwise, and that we lay little strefs on these things. Our rejoicing is this, that we hope our Names are written in Heaven, and that our Record is on high: Yet we may say that the Lord hath done greater works, than casting out Devils out of Mens Bodies, by his faithful Servants: Particularly the effectual Call, and saving Change of Souls, which in Scripture Sense is raising the spiritually dead, opening the Eyes of such as are born spiritually blind, yea a new creation out of nothing, and worse than nothing. This Doctrine may not go well down with those who have no Experience of it, and so make light of so great a work.

Yet tho we are most Unjustly, and Uncharitably, charged by Mr. *T.* as *despairing of the Success, and as deserting the Work*: However our Weakness is ingenuously acknowledged in the Narrative, which is no sign of vain-Glory: Tho our acknowledged Weakness, is invidiously objected against us. Yea, I will say further, tho Mr. *T.*'s Spirit may be heightened, and others hardened thereby: That much Weakness did appear among us, not only in the Management of so great a Work, and after as to our non-acknowledgment of the Success, as we ought: But as to some few things published in the Narrative, and as to the manner of the Publication thereof, (if it was through inadvertency of any of us:) Yet whilst we deny our selves, we dare not deny the Grace of God in pitying us, and pardoning, in helping, and blessing us. Yea, we must own the Lord's Goodness in his helping of us under, and blessing to us Mr. *T.*'s evil dealing with us; much is to be learned, and got by others Envy and Enmity. Blessed be God, I may say, tho no thanks to Mr. *T.*

*That some might suspect Witchcraft in the case*, doth not at all Pag. 69. weaken the cause: For it's ordinary that Possessions are by Witchcraft, as Instances in Old and New England confirm. But that Mr.

*Pendlebury,*



*Pendelbury*, who was sometime assisting in the work, did afterward take it as a Cheat; neither is, nor can be proved. The *Testimony* put upon *Elizabeth Mills*, of *Ratchdale*, is not so much as pretended to be under her own Hand: So Mr. *T.* must be only on some-bodies hear-say, which sort of Testimony he will not allow to others; neither doth Mr. *T.* tell us who the Reporter is: So that we are bound up from sifting this Matter. Mr. *P.* and *E. M.* being dead, as Mr. *T.* saith, the Reporter being unarmed, and we having little reason to take Mr. *T.*'s word: Thus Mr. *T.*'s Ground-work fails, and his Superstructure falls.

Besides it's likely Mr. *P.* would have suggested it to some of us, if he had suspected it to be a Cheat: But I never heard that he ever hinted any such thing to any of us, or any other.

I will do that worthy Person, now deceased, this right, that he is only mentioned as one, who was sometimes assisting in the work: Let the Cause stand upon it's right bottom, and let not the Blessed Memory of such a one suffer, on either hand.

I now have it from good Hands, that indeed Mr. *P.* at first was not satisfied whether it was a natural Distemper, or what to call it: But afterward when he heard two Voices from *R. D.* at once, &c. and heard what account others gave of other Particulars, then he was satisfied that *D.* was acted by a Diabolical Power.

As to the Testimony of Dr. *Whittaker*, who was a faithful Witness all along to what passed in this Affair, Mr. *T.* might have spoken more civilly of him: For Dr. *Whittaker* is both a Gentleman and a Scholar, as Mr. *Townly* well knows: That he did teach some few Youths to perfect them for University Learning, before he came to his Estate, this is no more Disparagement to Dr. *Whittaker*, than to Mr. *T.*'s Father, who made School-teaching his Calling; nor are the Youths which Dr. *W.* taught any Disparagement to Dr. *W.* I wish Mr. *T.* be no greater Disparagement, to his Father.

Mr. *T.* might have been more civil to Dr. *Whittaker* as a Physician, than to call him a *Medicaster*, whenas he underwent the strick Trial of the Colledg of Physicians, and hath his *Diploma* from them to shew. No such unlearned Emperick, as Mr. *T.*'s Dr. *C.*

Pag. 70.

But as to Mr. *Townly*'s Letter, Dr. *Whittaker* doth acknowledge some loose discourse he had with Mr. *Townly*, about the *Surey*-Case, and doth remember that Mr. *Townly* himself did then own the Signs of Possession in young *D.* and Mr. *Townly* might justly suspect, and suggest, the Politick Intrigueing of the Popish Priests, which, I may say, they fruitlessly attempted: But Dr. *Whittaker* doth peremptorily deny the words, as he is charged in the Letter: Of which Letter also,

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we have but part set down by Mr. T. breaking off at a Comma, and closing it with an, &c.

Yet if all were granted, that Mr. *Townly* saith of the discourse betwixt the Doctor and him, the Doctor's Certificate under his own Hand will stand good, and he will stand to it. For let it be observed that Mr. *Townly's* Letter to Mr. *White* gives us no account particularly when that discourse was, and tho the Doctor might then also be jealous of the thing and of it's issue; yet upon further observation of his own, and hearing the Depositions, he was fully satisfied, as other Non-conformists present, before the Justices at *Holcomb*, in like manner were; tho they very much doubted the thing before.

As to the Passage of *D's being Dumb and Deaf so long*, I have declared the Truth before, and I was likelier to know the Truth, the Paper being delivered to me; that he sometimes was sensible out of his Fit, of what was in his Fit, is not denied; but we affirm that ordinarily he was not sensible: See as to this *Origen. de Principiis* cap.

3.

Concerning *the Reserves* that Mr. T. pretends to, and threatens us with, (through the Grace of God) I fear them not at all, nor any thing that any one can say or do, in this case, as to me. I hope I am on a sure bottom, and under a strong guard; so that I need not fear this Shock, after all the rest.

As to all that impudent insolent Language, which Mr. T. gives us, in the close of this Page: I do humbly, and meekly, yet cordially, and confidently retort it upon himself, as Arrows shot against a Brazen-Wall: *Religion is not abused by us*, but by himself; we are not an ambitious designing Party, whatever he is: We could have fate down content sooner or later, if Providence had not led us from first to last: We have not seen our selves baffled, neither in danger of it, by the *Ultimi Conatus*, the dying Efforts of such Men; we can through Christ strengthening us, hold up our Heads in the World: Yea, lay down our Heads in Peace, and lift up our Heads before the Judg of all at last: (Tho he may do somewhat towards judging in this matter, even in this World) it is no Spirit of Infatuation nor Vanity that led me to, and through this work, so far as I am concerned; and I should know the Spirit of Christ as well as Mr. T. Surely I do know my self better than he knows me; it was neither Wickedness, nor Weakness, that concerned me thus far: I suppose that to all serious sober Persons it will be chargeable elsewhere, it is no *Superstitious Popish piece of Priest craft*, on our part besure: At other times Mr. T. will rather judg us to be too far from Superstition and Popery, both Name and Thing, we may also retort upon him his

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Terms



Terms of audacious Wickedness, the scarce to be parallel'd Insolence of a young scoffing *Ishmael*: It is Mr. T. that the *Inconsistencies and Untruths* will be found with, upon perusal of our reply and examining the case further: That the Father of Lies doth sometimes tell the Truth, as *Doeg* did of *David*, tho for an evil End, and the Lord turns all against himself as appears in the Gospel-History: That we do not credit Satan any further than we have it confirmed other Ways, or by the Event. *That there is no affront to God Almighty, or Presumptuous attributing that to his Spirit, and his Ordinances, which is wholly owing to the Sins and Cheats of Men*: Neither is there base *In-sincerities, nor lying Legends and Forgeries, nor a Spirit of Fanaticism and Division sanctified with Prayer and Fasting*. The Lord is coming to execute Judgment upon all, and to convince all that are ungodly among them, of their ungodly Deeds, which they have ungodly committed, and of all their *hard Speeches* which they have spoken against him. We have some of us seen something in our time of the Lord's handling such Sons of *Zerviah*, or Sons of *Belial*, even in this World. *Lege Historiam ne sis historia.*

I only say the Lord rebuke the foul Spirit in this Man, and the Lord give him Repentance: Else I am afraid the Lord will soon reckon with him for what he doth say, and would do. It's not the *warmth of Fancy*, but pious Zeal, it's not the bare Opinion, but good Assurance, that we serve God: It's not Will-worship, but Gospel-worship: However, Surely they are not the grossest Mistakes, the worst of Errors, and the vilest Superstitions, that are possible for Christians to be ensnared in, as Mr. T. would have them to be. How is this Man even bursting asunder (without any Provocation) and falling headlong with his Rage and Rancour; the Lord judg betwixt us, as to the cause: Yet let him not enter into Judgment with, to proceed in Execution thereof upon, the Offenders.

We acted according to the Measure of Grace, and Gifts, that we have received; whereof we dare not, will not boast; but as to consulting with the conforming Clergy, we must needs differ from them in this, as in other things, if they preach such Doctrine as M. T. did in this Country: If we had consulted them it's very likely they would have expected, that we also should have passed by the miserable Man, on either side, as the Priest and Levite did, but he lay in our way, and we had Mercy on him: Blessed be the Name of the Lord for it.

If the *Popish Priests* were playing a Game, it was soon at an end, without our going to any, to learn to read, and understand the Papers which were vomited up by *D.* We need not fear Rivalship of those,  
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in such a case, who deny all Possessions in latter Ages, or give us no Indications thereof: Nor of those who are such Strangers to the right use of Gospel-Means in this case, and therefore set on foot Means of their own devising, as some have done of late, as I am credibly informed.

For my part I am more satisfied in the thing than ever, since I have further enquired into it, since also I see with what a Spirit, in what a manner Mr. T. hath managed the matter. As to our People also, they are better instructed, and spirited, than to give heed to such rash Heads, as Mr. T's, who abandons himself to his unmortified Passions, and unbridled Expressions: Enough to turn the Spirit of any true Christian against such Men, and their Cause too.

As to our Injudiciousness, and Insincerity, our People, who hear you sometimes, and live amongst you, who hear us ordinarily, and converse so much with us, are likelier to judg in the case, than Mr. T. and such like who I suppose never hear us, nor scarce know us at all: Yet these our People dare not adventure their precious and immortal Souls, under the way of Preaching, nor in the way of Living, which too many go in.

Concerning the Church, Mr. T. doth, *Laodicea*-like, so boast of, we do heartily acknowledg there have been many, and we hope are some of the Episcopal Perswasion, who are sound, according to the true sense and intent of the Doctrinal Part of the 39 Articles, who are of a right Christian Temper, of a Holy Conversation, and are for Parochial Discipline, and Reformation: These we honour and consent with so far.

But as to this Faction, who so vainly boast of their Purity, and Perfection, whenas the Lord Jesus knows their works: Yea any one, even with half an Eye, if indeed open'd, may see, even by Mr. T's Scurrilous, Slandorous, Scandalous Pamphlet, and look no further, that they are wretched and miserable, and poor, and blind, and naked: By this time of day they might also see who, and what, have exposed the Cause of God and Religion: Yea have, by their implacable opposition to the Truth, and way of the Gospel, with the Preachers, and the Professors thereof, block't up, as much as in them lies, the Course of Reformation also, by their unfaithful Preaching, and ungodly Practise, with the countenancing such as partake with them, how bad soever, have open'd the Flood-Gates to Atheism, and Profaneness, consequently to Superstition and Idolatry, as woful Experience doth testify beyond all contradiction.

O that there were indeed such a Zeal for revealed and real Religion, for Protestantism and Reformation, against Atheism



and Profaneness, Superstition and Idolatry, as is pretended.

After all this I must solemnly profess, that such an heap of gross Lies, notorious Slanders, unworthy Insinuations, reproachful Reflections, and base Language, did I, to my remembrance, never meet with, as in this Pamphlet of Mr. T's, and this against those, who not only may I hope be reckon'd among the least of Christ's little Ones, but who, through his Grace, have in some measure approved themselves as his Ministers, according to 2 Cor. 6. 3. to 11. so that my Heart akes, and I even tremble to think what guilt this Man hath loaden himself with, and what judgment he hath exposed himself to, according to Mat. 18. 6, 7. Luk. 17. 1, 2.

The result of all as to the Case and it's Signs, the Cure and it's Means; Mr. T's invidious, odious Representations, of persons and things, being waved, as meer Folly and Falsity; yea, wiped away as Filth, and Froth; too like that of the Demoniack in some of his Fits: I shall plainly and calmly express my self.

1. Negatively.

1. It is not to be denominated a *Mania*, or Distraction, a *Spasms*, or *Epilepsy*, *Convulsion*, or any such bodily Disease; tho there might seem sometimes to be something Symptomatical thereof: for the Affidavits, and Informations, do plainly demonstrate, that it was a further thing which continued after Mr. Chew's first physicking him, and Mr. Crabtree's second physicking him, so strongly; which strange Fits also were removed, before he took Mr. Chew's Physick the latter time; observe here that Mr. C. said that he would ride an 100 Miles to help him: Also that D. in several of his Fits said, he might be kill'd or cured before the 25th of M. when Mr. C. gave him his Physick the latter time.

2. It could not be any Art of Man, especially in this D. for all who know him, must say that he is but of a very ordinary aptness, or capacity, as to Intellectuals, and not so much as of an ordinary Agility or Activity, as to his Body. Any one would judg him very unfit as to the inventing of such things, and a very bungler as to the acting of them.

3. Neither ought it to be called a Counterfeiting, or Cheat, to get Money, or for any other Sinister End; seeing they are things that could not possibly be counterfeited; seeing also that it was so chargeable to them, whilst they were under Mr. C's Hands; also in the hiring of a continual Keeper, and other ways; seeing also that any such Cheat is solemnly disowned by the Parties concerned; as appeared before in the Informations, Affidavits, Certificate, which  
himself



himself signed, and doth further appear. Besides if the Gentlemen look't on it as a Cheat, why did they make use of Physicial Means? if they look't on it as a Disease, why did they threaten him?

4. Nor can it be justly charged to be any Combination amongst the Parties themselves, nor with the Papists: As to Combination with us, or amongst us Dissenters, Mr. T. himself, as little Charity as he hath for us, doth clear that. As to a Combination among the Parties themselves or with the Papists; this is utterly disowned by the *Dugdale's*, nor is there any Proof of such a Combination, nothing but meer Surmises, sorry Suggestions. That there might be a Combination among the Popish Priests, before, or under the strange Fits of D. is not denied; but their tampering with him is signified in the Narrative. Now if Mr. T. who is so good at the discovering of such Intrigues, can make any thing of it, we have furnished him with something to work on: Some of the Papists have been formerly exposed for their Magical Charms, Sorceries, or Withcrafts most deservedly, of which I doubt they have not repented, or reformed.

2. Affirmatively. To those who have frequently seen, and heard D. in his Fits, it is more evident that it was a Diabolical Possession, and that it was a righteous Judgment of God upon him, for his Profane and Debauched Life: But we cannot say, whether it was by the immediate Hand of God, or by Witchcraft. Yet others, who did not hear him, and see him, as we did, are something doubtful whether it was a real Possession: But the Signs of a Possession, which Divines give, and the Testimony, as to Matter of Fact, do make this probable, at least, as we think to those who are unprejudiced, and unbiassed.

1. His telling, and foretelling of things in his Fits, which he could not possibly know by any ordinary means. In his Fits he always, so far at we can learn, told when his next Fit would come, tho he had no external direction at all; yet still his Fits came at that time exactly, as those who had Watches, and observed, can aver in manifold Instances: He could tell of Persons coming at a considerable distance, who they were; and whence they came; and what they did by the way; with many such like Instances. Can those who call this a Cheat, hire, or threaten him to the doing of these, and of the following Feats as formerly?

2. His Ability of Body in his Fits, beyond the Joint Strength of many Lusty Men: His Agility also, beyond any Art, he had at other times: Yea, beyond the Lawful Art of any other. Whenas his Ability was but ordinary, and his Agility less than ordinary, at other times.

3. The



3. The speaking in him of another Voice, besides his own, sometimes speaking many Words, and Sentences, in which were Dental and Labial Letters, when he made no use of the Organs of Speech: Yea, two Voices at once have been heard from him, the one being of a very hideous sound: And his words, as in his ordinary discourse, distinctly heard at a Mile and a half distance.

4. His being in the same Fit, one while as heavy as a Lump of Lead of that bigness, and other while as light as a Bag of Feathers of 14 or 16 Pound weight. Also as to the stiffness of his Body, it being inflexible in some part of his Fits, as a Bar of Iron, yea Breathless, Senseless, and Lifeless to others apprehension, for a considerable time.

5. His Diabolical Rage and Blasphemy against God, and Christ, and the things of God, tho under no Feverish Frenzy that we perceived; there being no such Behaviour in him at other times: Yet would Satan sometimes in his Fits, transform himself into an Angel of Light; yea, sometimes in his Fit he would tell the Heads of a Sermon, that he never heard.

6. His speaking several Languages, which he never learned, nor understood any thing of (tho at other times it seemed to be a sort of Gibberish, to some of us; or a Language which the Hearers understood not) and sometimes singing in Latin Verse, whilst in his Fits.

7. Sometimes something like a Mouse appearing about him, and in him, arising like the bigness of a Man's Fist, up and down under his Clothes; something about the bigness of a little Dog in Bed with him, that was not one: Also the forcible rising of the Lump and Voices out of it.

As to this we may take notice of these Testimonies. *King James the First, Daemonol.*

*There are divers Symptoms whereby that heavy Trouble, may be discerned from natural Sicknes, and especially three.*

1st. *The incredible Strength of the possessed Creature, which will exceed the Strength of six of the wightest and moodest Men, not so troubled.*

2dly. *The holding up so far of the Patients Breast, and Belly, with such unnatural stirring, and vehement Agitation, within them, and such an Irony hardness of the Sinews, so stifly bended out, that it were not possible to prick out, as it were, the Skin of any other Person so far.*

3dly. *The speaking of several Languages, which the Patient never learned, and that with an uncouth hollow Voice; and all the time of his speaking, a greater motion being in his Breast than in his Mouth.*

*Cudworth's Atheism, p. 704.*

*When Maniacal Persons discover Secrets, declare things past, and future,*



ture, speak Languages they never learned; this puts it out of doubt, and question, that they are not meer Mad-men, but Demoniacks. For Instances, see Psellus, de oper. Dæmon. Also Fernelius, de abditis, &c. There are many other Instances of this kind, recorded by Modern Writers unexceptionable, of Persons either wholly Dæmoniacal, or so affected, or infected by them, as to have certain unusual and supernatural Symptoms; which for Brevity Sake we shall here omit.

See also Mr. Mather's *Essay as to remarkable Providences*, Chap. 6.

So that other Symptoms of Possessions either must be found out, which are yet unknown to us, or these and more such-like must be disproved, which we think can never be done; or diabolical Possessions must be utterly denied, which is so absurd, that few but Infidels (and Mr. T.) will so deny.

As to the means of Cure.

That this D. is delivered as to his outward Man, from this direful Judgment, we suppose none need to question, being now freed from such Fits for many Years. The only Question now with some is, whether it was not a meer bodily Malady, and so some Purges or Vomits, which he took might be the means of his Cure.

If we should suppose that to be the case, yet Spiritual Means being so much used withal, these must needs have the preference among Christians. And God must be acknowledged in all, as in *Hekiah's* Case. Surely Prayer had more Influence towards his Recovery, than the Lump of Figs.

But if it was a meer Spiritual Malady, or a Diabolical Possession, and Sin the immediate Cause thereof, as Judicious Conscientious Persons, who are unprejudic'd, and unbiass'd, do judg; then the only Means must be Spiritual, and the Blessing which follows, must needs be Supernatural. So in that case, *Mat. 17. 21.* all other Means are excluded. Yea, tho that Demoniack was a Lunatick, as appears by *Mat. 17. 15. Luk. 9. 39.* compared: The Devil taking advantage by his Lunacy, to get Possession of him, as we call Melancholy, *Vehiculum Diaboli*. In this case there was not so much as Melancholy Lunacy, nor any such bodily Malady, as we suppose, to be the Evil Spirit's Vehicle, into D's Body, that Physical Means should carry it out; he being of an healthful Constitution before these Fits begun with him. *Corporeal things have no direct Physical Influence on Infernal Spirits*, as Mr. M. observes.

See Dr. Stillingfl. his opinions as to this, in his *Ori-gin. Sacra-* pag. 263.

Even in case of immediate Dispossession by our Blessed Saviour, they imputed them unto wrong Causes: Let not us run into the same Error.



If the Malady was complicated, *viz.* in part Supernatural, and in part Natural, that being causal of this, and this being consequential of that: Then both sorts of Means must be acknowledged in their several places: Yet must Spiritual Means have the Precedency, as having most of God in them; tho Physical Means are not to be neglected, or despised. So in those Cases, *Job* 33.14. to 31. *Jam.* 5. 14, 15, 16. It's evident that the young Man was something disordered in his Body, by his strange Fits: It's a wonder that his Body was no more distempered. He needed Physical Medicines to open, and ease his Body, being advised thereto, he made use of Mr. *Chem*, whom he had formerly, without success, applied himself unto: His Medicines were now used, and blessed, to the said purposes. We dare not slight the Bodily Mercy, nor the Physical Means, but would own each in their place, giving all the Glory to God, whoever were the Instruments, whatever were the Means. What a disturbance, and distraction, would it have been to all about him, if he had not been delivered.

After all this, we are too tim'rous in acknowledging, this signal answer of Prayers, and too backward in solemn Thanksgiving for such a deliverance: Infomuch as it is also a Reformation of the young Man in several things: O that we could say in every thing! Yet is he now more devout in his way, and of the more sober sort among his Neighbours, as they themselves confess.

As to some others alas! They will not believe, tho they see so many Signs and Wonders in this Age of Wonders. It's well if it happen not to them, that as Despisers they wonder, and perish; the Lord working a work in their Day, a work which they shall in no wise believe, tho a Man declare it unto them. If they be a little affected, yet they sit down in more security, either in their Sensuality or Formality. Tho others regard not the Works of the Lord, nor consider the Operations of his Hands: Yet the Wise shall understand his works, and walk in his ways. Not being scandalized at others ridiculing this; seeing Men dare to deal so now a-days with the great Truths, and Things of God.

We must conclude not only with the sincere Acknowledgment of our own Weaknesses, and Failings, for which we beg Pardon, but also with this solemn Recognition of the Lord's Assistance, upon this occasion: Yea, also this his answering of Prayers in the perfect Recovery of this *D.* as to his outward Man, and in part, at least, as to the Reformation of his Conversation, which Publick Testimony of our thankfulness to God for this signal Publick Mercy, and the Praise to his Name alone for it, we hope he will graciously accept  
in



in Christ; notwithstanding our slack and slender Returns to him. That the Lord will further appear in pleading this Cause so far as it is his own, to the vindicating and glorifying of his Name however: Yea, that he will further bless his Word, and Works to the special spiritual advantage of many, is the earnest desire as well as design of.

Thomas Jolly.

*The Testimony and Information upon Oath of several Persons who voluntarily offered themselves concerning Richard Dugdale of Whalley, in the County of Lancaster, Gardener; taken before Hugh Lord Wiloughby, and Ralph Egerton, Esq; Two of His Majesties Justices of the Peace for the County of Lancaster, at Holcomb in the said County, the Nine and Twentieth day of July, 1695.*

**T** *Thomas Dugdale*, Father of the said *Richard Dugdale*, maketh Oath, that he consulted one *Crabtree*, in behalf of his said Son, then under a strange Distemper, and had his Answer; that if there was Money enough he could effect the Cure: whereupon this Deponent seeing his Sons Body much weakned with the said *Crabtree's* Physick, and his Fits more violent, did apply himself to Mr. *Jolly* a Neighbouring Minister, and others of his Brethren in the Ministry. And this Deponent saith, he hath seen his Son vomit up Stones several times, and other things. Once he declared, he must either vomit Gold, Silver, or Brass Rings, and an Hair Button, and accordingly he did so. At other times he vomited great Stones, also blew Stones like Flints. One time he vomited a Stone as was an Inch and an half long, and an Inch and an half broad, having Blood upon the edges, which this Deponent and others standing by him apprehended it was very painful to him. And further this Deponent maketh Oath, that one day a little before Night, walking by his said Son then in a Fit, it growing dark, a Candle being brought in, the Deponent looking upon him, there was a great Stone laid upon his Belly, weighing about Twelve or Thirteen Pounds, this Deponent not knowing how it came there, nor was there any such like Stones about the House. Besides Stones have been thrown at the Barn side, falling very thick upon the Door, yet this Deponent could never discover the hand which threw them, nor any Person imploy'd therein, altho this Deponent's Wife was hit with one of them, but without any hurt. At other times the said *Richard Dugdale* would cast Goose-dung at this Deponent, and others standing by, which he seem'd to fetch out of the Barn side; altho neither this Deponent, nor those that were with him could find any there, nor discover: ny



one that brought it, nor were there any Geese kept at the House, nor other Geese came near it. And Lastly, This Deponent saith, that his said Son would run upon his Hands, and his Feet together, as fast as most Men could run upon their Feet alone, and his Body would sometimes be so heavy, that two or three strong Men could hardly lift it up, at other times as light as a Bag of Feathers.

*John Walmsly* of *Harwood* in the said County of *Lancaster*, Saddler; Deposeth, That he hath seen the said *Richard Dugdale* in a Fit held in a Chair by six Men. And whilst his Feet were off the ground, he hath leaped up in the Chair for two or three Hours together, as fast as a Man can ordinarily count any thing; and hath so sweated through his Cloaths, that it hath stood like a Dew upon them. Moreover this Deponent, hath taken the said *Richard Dugdale* by his Shoe, betwixt this Deponents formost Finger, and his Thumb, another taking him at his Head, and so lifting him up, this Deponent could not think he weighed six Pounds. And farther, this Deponent saith, that Mr. *Jolly* the Minister, sending word by him to the said *Richard's* Father, that the Ministers would be at his House called *Surey* on such a day; this Deponent going the same day he was spoken to with his Errand, the said *Richard* declared it before this Deponent mentioned it, as likewise what Ministers would be there. And furthermore, this Deponent upon his Oath saith, that the said *Richard Dugdale* in some of his Fits, opening his Hand hath received written Papers into it, none of the By-standers knowing how they came thither. Which the said *Richard Dugdale* had given People that were about him, also the said Deponent hath seen him shuffle Rushes like Cards, and play Games on them, as tho' he had been playing with some other Person, with whom he hath chid about the Casts, cursing and swearing in his Play, and then said, *Do not Gamesters thus*. He likewise play'd with Rushes as tho' they had been Dice, using exactly several Expressions belonging to that Play; saying, *People think this is laid on me for my Sins, But I never was a Gamester in my Life, neither know I how to play at such Games, when out of my Fits*. And the said *Richard Dugdale* did likewise play at Bowls, making Bowls of Rushes, and when he had thrown the Jack, he said, *I must now throw my Gill*; then running a good way, as tho' he had been running after a Bowl, swearing, *Run, run, Flee, flee, hold a Byass*; and sometimes he catcht up Rushes, as tho' they had been Bowls, swearing, *Sirrab, stand out of the way, or I'll knock out your Brains*; adding, *I never was a Bowler, but don't Gentlemen do thus*. And this Deponent saith, that the said *Richard Dugdale* had several Fits, after his being threatned with being brought before a Justice



Justice of Peace. And once being in his last Fit, when this Deponent was present, he declared his Affliction was through Obsession, and in a Combination which should never be discovered, whilst the World endured. And this Deponent hath seen him in a Fit, as in a great Agony, with something he could not see, and then hath been taken up, and thrown backwards, set upon his Head, and so stood till he was pulled down by one *John Fletcher*. Also this Deponent hath heard him Curse and Swear, his Gesture being so terrible, it would have frightened a Man to come near him, and yet in a Moments time after in such a fear, that he hath sought to creep into any hole, or behind any body, to have hid himself, and so lamented himself, as moved the Standers-by with great Compassion. He would at other times have told when his Fits would begin, when they were two or three in one day, or three or four days asunder, wherein he was never disproved, that he knows of; which Fits commonly began with the Calf of his Leg, and wrought upward into the Chest of his Body, and then he was thrown down, where he would lie for a good while as dead, or breathless, and then would have a strange noise in his Mouth, and Nose, and there would be in his Bosom like Whelps before he had risen, after which sometime he would be very furious, sometimes more quiet.

*William Loond* of *Harwood* Carrier, in the County of *Lancaster*, maketh Oath, that he hath heard the said *Richard Dugdale* Curse and Swear, his Gesture being so terrible, it would have frightened a Man to come near him, and yet in a Moment of time after in such a fear, that he hath sought to creep into any hole, or behind any body, to have hid himself, and so lamented himself, as moved the Standers-by with great Compassion. He would at other times have told when his Fits would begin, when they were two or three in one day, or three or four days asunder, wherein he never was disappointed that he knoweth of; which Fits commonly begun in the Calf of his Leg, and wrought upwards into the Chest of his Body, and then he was thrown down, where he would lie for a good while as dead, or breathless, and then would have a strange noise in his Mouth, and Nose, and there would be in his Bosom like Whelps before he had risen; after which, sometimes he would be very furious, sometimes more quiet.

*Willoughby.*

*Ralph Egerton.*

*John Livesay* of *Clayton*, in the County of *Lancaster* Skinner, maketh Oath, That the Deponent being at home with him, the said *Richard Dugdale*, he Cursed and Swore, making answer to something



thing at the Window, that he could not see whom he called, *Nicholas* saying he would go with him. And this Deponent being with him at the Chappel-Door, he then being in a Trance, this Deponent observed there would be such a noise in his Breast, as went in course with the Peoples Voices, singing Psalms within, Singing, or Tuning as they did, and ceasing when they ceased; and whilst his Eyes were close shut, he told a Woman she had a Pipe in her Pocket, which proved very true. Also this Deponent hath seen him run over three or four Stiles with his Eyes closed, and hath heard his Voice as in his ordinary Discourse, when the Deponent hath been above a Mile distant from him.

*Nathaniel Waddington* of *Alham*, in the County of *Lancaster*, Husbandman; upon his Oath saith, That he hath carry'd the said *Richard Dugdale* in one of his Fits, for the space of eight Roods, that in the beginning of some of his Fits, he would be as light as a Feather-Boulster, but before he came out heavier than a Load of Corn. That sometimes this Deponent hath taken him off the Ground by the Buttons with one Hand, and to this Deponent's thinking, he has weighed but twenty Pounds. And further, this Deponent saith, That in some of his Fits, a Swelling as big as a Man's Hand in one of his Legs, moved towards his Knee. That in some of his Fits he he had more force than six strong Men.

*John Darwit* of *Wisnall*, in the County of *Lancaster*, Husbandman; maketh Oath, that he hath seen the said *Richard Dugdale*, dance upon his Knees, without touching the Ground with his Toes, with his Body bowed forward, and that for the space of a quarter of an Hour, with as much Activity, as tho' he had been upon his Feet. And hath also seen him Dance upon his Toes, quickly changing to Dance upon his Knees, and so has leaped up again upon his Feet; and has seen him in a Fit have motions of dancing Antickly, being kept down in a Chair.

*William Seller* of *Pendleton*, in the County of *Lancaster*, Husbandman; maketh Oath, That he heard the said *Richard Dugdale*, in his Fit, utter Words which this Deponent understood not, in one of which Fits, twelve Men could not hold him, but with ease he would throw them a good distance from him. And another time the Deponent being told by Mr. *Folly*, he expected the said *Richard Dugdale*, would have a Fit about seven a Clock, next Morning, wished this Deponent to see the said *Richard Dugdale*, giving this Deponent five Shillings for him; but before this Deponent could come up to the said *Richard Dugdale*, he cry'd. *Here's a Man will bring Money to day*, and fell a leaping and dancing in the Barn, as a Token of Joy. But after



after a while, seeming to be displeased at something, he said, *Dick, Dick, thou shalt have Meat enough*, and not long after fell down dead, and then in a little time turn'd on his Back, and seem'd to fall a eating; at which time this Deponent, with *Richard Dugdale* his Uncle, lifted at him twice, and found him to be as light as a Hat, or a Walking-Cane. And when he was sensible, this Deponent demanded of him the occasion of his Distemper, and whether he had not made some Contract with the Devil, who answered, saying, *Would you have me to lie?* This Deponent also maketh Oath, that at a Meeting in one *William Waddington's* House in *Altham*, the said *Richard Dugdale* made such a noise, as terrified several People, insomuch that they left the House, and at the same time this Deponent heard two distinct Voices at once come from him, the said *Richard Dugdale*, the one being a very hideous noise, which running through the Crowd, put some People into horrible Trembling, that some of them said, they thought the Devil then went out of him.

*Willoughby.*

*Ralph Egerton.*

*Lawrence Robertshaw* of *Harwood*, in the County of *Lancaster*, Woollen-weaver, deposeth, and saith upon his Oath, that he heard one of the Ministers then present, and the Devil (as he supposeth) in the said *Richard Dugdale*, talk one to another. One Passage this Deponent well remembers, viz. The Minister said, *Satan, Thou hast made a tryal both of Heaven and Hell, whether of 'em likest thou better?* To which an answer was given by Satan (as this Deponent supposeth) saying, *Hell is my Pallace and Paradise, where I'll have thee shortly.* Upon which the said *Richard Dugdale* shivered, as if one Joint would have fallen from another, and many other Sayings could this Deponent report, was he thereunto required.

*Willoughby.*

*Ralph Egerton.*

*Thomas Booth* of *Hay-houses*, in the County of *Lancaster*, Carpenter, maketh Oath, that he heard several Voices come from the said *Richard Dugdale*, his Lips not moving, and his Tongue appeared to be strangely rowled on a lump, and his Eye-balls turned inwards, at the time when the several Voices came from him. And further this Deponent saith, that in the time of his Fits, the said *Richard Dugdale*, was of an exceeding lightness, and again of an exceeding heaviness, sometimes as light as a Chip, and again as heavy as a Horse, and all in one, and the same Fit. In the light part of his



his Fit, this Deponent hath taken him up about his Hipps, betwixt this Deponents Hands, and he was so light, this Deponent thought he could lift twenty such.

*The Depositions aforesaid were taken at the Time and Place afore-mentioned, upon the Holy Evangelists before us.* Willoughby  
Ralph Egerton.

*The Information of divers Persons taken before the said Justices of Peace, at the Time and Place aforesaid, declaring themselves ready to do it upon Oath when required.*

**J**ames Abbot of Whitberk, in the County of Lancaster, Dyer, declares, that he went on purpose, to see the said Richard Dugdale at Surey, the place of his abode, having no acquaintance with him; nor had he any knowledg of this Informant, as this Informant verily believeth. When this Informant came, the said Richard Dugdale being in one of his Fits said, *Abbot, thou thinkest no body knoweth thee, but I know thee well enough, thou must go into Cheshire, and Staffordshire*; when as this Informant saith, he had not so much as such a design of such a Journey, to his remembrance; but accordingly it happened, that this Informant went that Journey soon afterwards.

John Fielding of Harwood, in the County of Lancaster, Joyner, declares, That being with the said Richard Dugdale in one of his Fits, this Informant to his thinking heard something within him like Piggs sucking of a Sow, also like the barking of a Dog.

John Whalley of Harwood, in the County of Lancaster, Hair-cloth-Weaver: Informs the same, which John Fielding doth; and further informs the same with John Walmsly, as to the said Richard Dugdale's Carding, Diceing, and Bowling. And moreover informs, that he this said Informant, being with Richard Dugdale in one of his Fits, he said, *there were Lapideers* (as he called them) *a coming*, and presently after came a Stone which this Informant took up, and felt it to be very warm. And further informs, that the said Richard Dugdale in his Fits, did ordinarily tell when the next Fit should come.

William Livesay of Whalley, in the County of Lancaster, Shoemaker; Informs, That he being in Whalley, desired several young Men to go along with him to Surey, (above half a Mile distant) but they refused, when the Informant came to the Barn, where the said Richard Dugdale was, the said Richard Dugdale told this Informant, he had desired several Persons to come along with him, but they had denied him, naming Ned Dean in particular. And further informeth that the said Richard Dugdale, dancing on his Feet three Yards from



from the Wall of the Barn, was as soon as one could turn himself, set straight upon his Head, and was as stiff as a Tree.

*John Grimshaw* of *Clayton*, in the County of *Lancaster*, *Woolen-weaver*; Informs that the said *Richard Dugdale* being in a Fit, he said, *Nicholas, Art thou there! What peepest thou for? Come up.* Then said, *Seest thou where thy Mother sits?* Then something came to his Shoulder, and several parts of his Body; the said *Richard Dugdale* seemed to be much affrighted with it. And further informs, that he coming to the *Surey* one Night, he, the said *Richard Dugdale*, told Mr. *John Grimshaw*, that he the said Informant *Grimshaw*, was coming before he came. And this Informant leaving his Horse at a considerable distance from the place, where the said *Richard Dugdale* was, and going into the place, where the said *Richard Dugdale* meets him with a great noise, and saith, *How now?* Calling him *Grimshaw*, adding, *Art thou there with all thy Knives?* (this Informant having at that time three or four Knives about him) telling this Informant that he could not go on Foot. And this Informant further saith, that when the said *Richard Dugdale* was in his Trances (as they called them) and lying upon the Ground, he was sometimes as light to this Informants thinking, as his Shoes and Stockings, and sometimes as heavy as a Man could lift.

*The Informations aforesaid were taken at the  
Time and Place aforementioned before us.*

*Willoughby.  
Ralph Egerton.*

And Lastly, We the said Justices of the Peace do Certify, that the said *Thomas Dugdale*, Father of the said *Richard Dugdale*, did make Oath before us, that he knew not of any Design or Combination betwixt his said Son, and any other Person, which might occasion the aforesaid strange Fits and Disturbances. Nor that he the Deponent, was any way privy thereunto; nor knoweth he of any Cheating or Deceiving Practices for Gain, or any such End, Purpose, or Design whatsoever.

*Willoughby.  
Ralph Egerton.*

*The Informations of several Persons, who voluntarily offered themselves concerning Richard Dugdale of Whalley, in the County of Lancaster, Gard'ner; before Thomas Braddill, Esq; and Ralph Egerton, Esq; Two of his Majesties Justices of the Peace for the said County, at Darwin in the said County, on the Twentieth Day of July, 1695.*

**J**ohn Fletcher of *Hurwood*, in the County of *Lancaster*, Husband-man; declares, that he hath seen, the said *Richard Dugdale* in many



many of his Fits, wherein he hath barked like a Mastiff-Dog, being then as strong as ten Men. For this Informant hath been one of the ten, that hath undertaken to hold him. Also that this Informant one time found him in the River of *Calder*, up to the Neck in Water, crying out, and saying, *Wil'st thou drown me, Wil'st thou drown me*; striking at the same time upon the Water, with two Sticks. Whereupon this Informant, with the help of others by a Rope drew him out of the Water. The said *Dugdale* being then in a dumb Fit, which began in the Water, and continued near four Hours afterwards. And farther this Informant saith, he found in the Barn where the said *Dugdale* lay, a round hole in the Hay, like a Hens-Nest, wherein were seven Stones laid together. And this Informant, hath taken up several Stones cast by the said *Dugdale*, which were warm, and hath seen the said *Dugdale*, running upon his Hands and Feet barking and howling. And the said *Dugdale* being sat down, he hath seen him several times, thrown five or six Yards from the place. And being to help this Informant to cleave a piece of Wood, the said *Dugdale* upon his first stroke, had his Ax flew one way, and himself cast about twelve Yards from the place.

*John Whitehead* of *Bank-hey*, in the County of *Lancaster*, Labourer; declareth, that being with the said *Dugdale*, at the *Surey*, in one of his Fits, he found him lying upon the Barn-floor like a dead Man, at which time *Mr. Ainsworth* the Apothecary, and another Apothecary from *Manchester*, coming in both of them, felt the said *Dugdale's* Pulses, which did not beat, and then they laid their Faces to his Mouth, to try if he breathed, but could not perceive it. And further this Informant saith, that at *Mr. Jolly's* House the Informant endeavouring to hold the said *Dugdale* in his Fit, by the Wrist of his Arm, could by no means do it, for this Informant's Fingers were no sooner closed, but they opened again.

*John Smalley* of *Harwood*, in the County of *Lancaster*, Cooper; declareth, that he hath seen the said *Richard Dugdale*, in twenty or thirty of his Fits, sometimes lying on the Floor, for the space of four Hours very stiff and heavy; insomuch that this Informant with three more have carried him out of the Barn, but on his coming out of his Fit, his Head and part of his Body hath been lifted up by this Informants Daughter, a Child then of seven Years old.

*The Informations aforesaid were taken at the  
time and place aforementioned, before the  
said Mr. Braddill, and me the said*

*Ralph Egerton.*



The Informations of divers credible Persons which were, and are ready to give in upon Oath, before the said Justices of the Peace, or others at the places aforesaid, or elsewhere if desired thereunto, as they voluntarily offer'd, and declar'd unto Mr. Tho. Jolly, and others of sufficient Credit and Cautionness.

**J**ohn Fletcher further saith, I was one Night in Bed with Richard Dugdale, and I felt something come up toward my Knees; then I felt it creep up till it came towards my Heart; then I got hold of it, and it was about the bigness of a little Dog or Cat, and it slip't through my Hands as if it had been a Snig; and when we were in Bed, very often there have been something in Bed knattering, as tho there had been Mice or Rats, and we searcht the Bed, it was not harmed, and things to our thinking have fallen in the House, as if all had been broken, yet in the Morning nothing stir'd; and one Sabbath-day in his Fit, there was a Knife length-way in his Mouth, none knowing how it came there, where it was held so very fast, that I wish much ado pulled it out, and askt the Company, whether any one of them wanted a Knife; they all said no; till one Jeremy Webster, that was newly come in, said, I had one, when I came in, and I think he cannot have got it out of my Pocket; but he finding nothing but a Shearh in his Pocket, claim'd the Knife; and it was certainly his. John Fletcher further saith, that when the said Richard Dugdale was in a Fit, about five a Clock in the Night, John Hindle prickt a large Pin in his Feet, and he neither stirred nor complained at all: Besides, in one of his Fits, I heard him tell, that he must vomit an Hair-Button, and a Curtain Ring, which I saw him do within an Hour. I have seen (as John Darwin before testified) Richard Dugdale for a quarter of an Hour together, dance upon his Knees, with as much Activity as any one on their Feet.

John Fletcher.

John Hindle saith, These strange things, I have heard Richard Dugdale do and say; I was by when he to'd, that he should vomit an Hair-Button, and Curtain-Ring, which I saw him do within an Hour: Likewise I have lifted at him, when I could not lift as much as his Head for my life; at other times I have lifted at him, and could have lifted him, as if he had been but a Child. I was present when Richard Dugdale was in a Fit, about Eight a Clock in the Night, and I prickt a Pin into his Foot, and he neither stirred, nor complained at all. I was present at all which William Loond swears to, in the first part of his Oath.

John Hindle.

Thomas Core, saith, I have seen several times the Lump on his Breast or Belly, as big as a Man's Fist, and have heard strange Voices coming out of it.

Thomas Core.

James Fielding saith, That the said Swelling, of the said Richard Dugdale, which rose from the thick of his Leg, was about the bigness of a Mole (or a Mole-warp, as we call it) and did work up like such a Creature, towards the Chest of his Body, that it got up into his Shoulder, and then he was at the worst of his Fit. He also saith, that the said Richard Dugdale did, in several of his Fits, take several things out of the Hands of several Persons, and would by no means part with the said things, but to the Party to whom they did belong; having his Eyes close shut all the while: also he saith, that they which attempted to force the things out of his Hands, could not force them out of his Hands, how strong soever the Persons were, that they might sooner pull the things in pieces, than get them from him. The said Fielding also saith that the said Creature, did arise under the said Richard Dugdale's Skin, as he doth verily think. Also, he saith, that the said Richard Dugdale did in his Fit lift up several lusty Men, and the Chair wherein they held him, tho the said Richard Dugdale is but of an ordinary strength of Body, when out of his Fit.

James Fielding Jun.  
John



*John Smalley* further saith (so doth *John Fletcher* witness with him herein, as he doth with several other Witnesses, in several other things) that he saw *Richard Dugdale* lie four Hours in one Fit, as if he were stark dead, and as stiff as a Board; also when his Shoes were fast buckled to his Feet, they did fly six Yards, and hit the Skel-boos in the Barn, with great force; also he saith, that *Richard Dugdale* was in the same Fit, as light as his Clothes, and as heavy as a Sack of Corn.

*John Smalley* also further saith, that upon occasion, he went to the Abby in *Whalley*, and whilst he was there, the said *Richard Dugdale* said, that *Smalley* was taking Liquor at the Abby, and he takes it freely, it costs him nothing. This he said to *Thomas Dugdale*, as he also testifieth.

*John Smalley.*

*Edmund Haworth* at *Rushton*, Carrier; testifies to the Passage about *Jeremy Webster's* Knife, as abovesaid: Also to those Passages about *Richard Dugdale* his vomiting several Stones, Hair-Buttons, Curtain-Rings. He moreover testifies, that the said *Richard Dugdale*, in one of his Fits told him, with his Company that came along, what they had been eating at home; what discourse they had by the way; what Stiles they went over; how they stumbled; and that the said *Richard Dugdale* did threaten *Robert Turner*, to send his Sister (as he called his Spirit) to give him a fall at such a Fields end; which fell out accordingly: So that it set all the Company a trembling; and that he and three or four more were coming towards *Surey*, and that *Richard Dugdale* in a Fit said, that such were coming, but he would send them back again, which happen'd accordingly; for they did turn back near *Harwood-Church*. He also testifies, that a Voice spake in the said *Richard Dugdale*, besides his own Voice, he not moving his Lips; and that another Voice, as they apprehended; spake out of the Earth, in answer to him, and that he hath been one of the seven or nine, to carry him, and they have all been hard set to carry him; yet at another time, he hath himself alone easily carry'd him, and that he, and some others were coming, and such a fear came on him, that he durst only go betwixt his Company, and that when he came to the *Surey*, he found *Richard Dugdale* in a Fit, who askt him of his fear in such a place, and told him, that his Sister (as he called his Spirit) did cross them in the way, but had no further power then to put him into that fright.

*Henry Page* of *Harwood Magna*, Feltmaker; certifieth, that he saw *Richard Dugdale* dance on his Knees a good while together, not touching the Earth with any thing but his Knees. Further, that he saw the same Person bowl with a Bowl he had made with Rushes; that he heard him bark like a Mastiff-Dog.

*Henry Page.*

*Grace Whalley* of the same place, testifieth; that she heard *Richard Dugdale* snarle and bark like a Dog; that she also heard (as she and others thought) a noise out of his Belly, like as if a Litter of young Dogs had been sucking there: And she further testifieth, that she helped to hold his Head, the time he vomited a Stone, weighing near three Ounces, as she thinks. Further, that she hath seen *Richard Dugdale* gallop round the Barn on his Hands and Feet, for half an hour together, as cleverly as any Horse; she has heard him whining like an Horse; and as eating Provender. She further declares, she hath seen the said *Richard Dugdale* dance on his Knees, not touching the Earth with his Toes; also that she heard *Richard Dugdale* tell, that in one of his Fits, there would come three Lapideers at a certain time; accordingly at the time he foretold, there was thrown three Stones, some distance of time betwixt each, which were as warm as new Milk. These foresaid Passages she saw, heard, and observed, when *Richard Dugdale* was in his Fits: Also she askt *Richard Dugdale*, when out of his Fits, whether he knew of any thing spoken or done by him, whilst in the Fit, which he utterly deny'd. Also she testifies, that coming with her Brother and others to the *Surey*, to see *Richard Dugdale*, she being the hindermost and coming over the Hippings, she unaccountably slipt off one of the Stones into the Water, and could



could not get out until her Brother came to her help; at that time many Persons came running out of the Barn upon some words *Richard Dugdale* spoke, at the same time in a Fit, viz. *Sister Ekel*, put the hindermost into the Water.

*Grace Whalley.*

*Surey, July the 31<sup>st</sup>. 1695.*

*Thomas* and *Ann Dugdale*, Parents to *Richard Dugdale*, with *Mary* and *Alice Dugdale*, Sisters to *Richard Dugdale*, testify; that *Richard Dugdale's* Fits began soon after *St. James's-day*, when they went first unto a Neighbouring Doctor for help, who prescribed several things, which were observed without effect; whereupon the Doctor was desired to take *Richard Dugdale* to his own House, but refused; acknowledging he had done what he could, yet promised to ride his Horse a Hundred Miles, if he thereby could help him. After this *Richard Dugdale's* Fits were more violent; soon after we consulted *Dr. Crabtree*, who undertook to cure *Richard Dugdale*; *Thomas Dugdale* went along with his Son *Richard Dugdale* to *Dr. Crabtree*, where they staid about a Fortnight, and upon *Richard Dugdale's* Fits abating, they came home; within a few days after his return, his Fits were more violent than ever: After a Fortnight stay at home; *Thomas Dugdale* and *Richard Dugdale*, went to *Dr. Crabtree* the second time, where they staid not so long as before. The Reasons were two; First, *Richard Dugdale* was tired with the Methods *Dr. Crabtree* took, the Doctor confest that he gave the Patient Physick at once enough for six Men, which weakened *Richard Dugdale* so much, that he had Strength little enough to carry him cross the House; yet in his Fits 7 strong Men could not hold him. The second Reason was, the great Charges we were at, for it cost us more than three Pound ten Shillings, in little time more than three Weeks; which was insupportable, considering our Indigency, and no encouraging signs of help; but the Doctors words to his Neighbours, were at first, that if the Father would bring Money enough he would cure *Richard Dugdale*, yet said another time, if the Spirit in *Richard Dugdale* was a Water-Spirit, there was no cure for it. Some time after we consulted *Mr. Jolly*, who with others in the Ministry upon our Request were much concerned for *Richard Dugdale*, praying for him near twelve Months; in which time he had many strange Fits, sometimes vomited Stones; a Curtain-Ring, a large Hair-Button; in Fits would be lighter than so many Feathers. In the beginning of several Fits, would gape and catch with his Mouth (as a Dog at Flies) ten or eleven times together; in the end open'd his Mouth so oft; when we thought Spirits might come into him, and in the end leave him. In many of his last Fits, he told People he might be killed or cured before the 25<sup>th</sup> of *March*, which prov'd true; for on the 24<sup>th</sup> coming from his work on *Hinsfield-side*, his last Fit seiz'd him, when he came home he was in the Fit; his Face black as a Coal: Upon this he fell down, lay a while, then recover'd out of his last Fit: After this *Richard Dugdale* had no Fit; tho once, when he had got too much Drink, he was after another manner than drunken Persons usually are.

*Thomas Dugdale*

*Ann Dugdale*

*Mary Dugdale*

*Alice Dugdale*

*Altham, August the 4<sup>th</sup>. 1695.*

*Nathaniel Waddington* further testifieth; First, That he had seen *Richard Dugdale* gallop round the Barn several times together; and heard him whining very like a Horse; and make a noise as if an Horse had been eating Provender. Secondly, That he told things in his Fit, that neither he, nor any could by lawful art: As one time he, the said *Nathaniel Waddington*, and his Neighbour *Joseph Hargreaves*, going to *Surey* to see *Richard Dugdale*; they called at the House of a Neighbour of theirs, to desire the Master to go with them, but a Relations averfeness prevented him; *Richard Dugdale*



was in a Fit at the same time, and spoke it before a great number of People, that *Nathaniel Waddington*, and *Joseph Hargreaves* were coming, that they called on such a one, whom he named, and told further how that good Man's Wife hinder'd him: The latter part, viz. the discovery they met with from several which were with *Richard Dugdale* in the Barr, being sure that things were so circumstanced, that *Richard Dugdale* could have no intelligence: And further, *Richard Dugdale's* Relation was so particular, that it could not be an uncertain guess.

Further, That a certain Person going to see *Richard Dugdale*, took some Bisket, and a piece or pieces of Gold, on purpose, as the Person said, to try whether *Richard Dugdale* could discover it. Soon after the Party came to the *Surey*, the Relator saw the Person standing upon a Seat to take a fuller view of *Richard Dugdale* in his Fit. *Richard Dugdale* immediately treated her so very rudely, discover'd the Bisket, and said, *I will play at Cards with thee for those Guineas in thy Pocket, &c.* These words the Relator heard *Richard Dugdale* speak in his Fit; further, that *John Fielding* Joyner, related in the hearing of the said *Nathaniel Waddington*, and others, that he, the said *John Fielding* was working at his Calling, above thirty Miles distant from the *Surey*; and that *Richard Dugdale*, in one of his Fits said, *John Fielding is this day at such a place working*; and further named the piece of work which he had in hand at that time. The said *John Fielding*, coming over to see his Relations, several Persons who had heard *Richard Dugdale* speak those words, and relate such strange Circumstances, came to the said *John Fielding*, to know whether it were true; this he acknowledged; being much surpriz'd at their Relation. Thirdly, That he asked this *Richard Dugdale*, when he came out of his Fits, whether he could give account of any thing that past in the Fit; this *Richard Dugdale* denied, only once related a strange Passage, that in his Fit he thought he had distinct sight of a Person, and told the posture he thought he saw him in; and the place where; many Miles from the place where *Richard Dugdale* had his Fit: Which things concerning that Person were found true upon enquiry.

*Nathaniel Waddington* further testifies; That *Richard Dugdale* in his Fits, would sometimes pretend that a good Spirit was in him, and that *Richard Dugdale* then, would in a long discourse speak against several Sins, viz. Drinking, Gaming, &c. bringing several pat Scriptures, naming Book, Chapter, Verse, either whole or part, so much as was pertinent. Mr. *John Grimshaw* examin'd the places, and found them true, and that *Richard Dugdale* in his Discourse would use many pretty Similitudes.

*Joseph Hargreaves*, Neighbour to *Nathaniel Waddington*, testifies; That coming to the *Surey*, and finding the Boy laid on the Barn-floor; he, the said *Joseph Hargreaves*, lifted *Richard Dugdale* from the Ground more than once; and thinks (speaking to the full) that *Richard Dugdale* did not weigh above a Stone and a half: Further that six strong Men could not hold him in a Fit, but that he hath drawn them all a great way, and been forced from amongst them, hanging upon him at a Table a Yard high; that he saw the Lump upon his Leg about the bigness of a Turkey Egg, rise towards his Body, and that he, and others have endeavoured to stop it, by girding a Boot-Garter above it, under the Knee, and by grasping that part with their hands, yet could not prevent its rising into the Chest of his Body; that this, to his thinking, crept up his Leg like a Rat, sometimes in motion, at times would be at a stand. *Joseph Hargreaves* testifies the first, and third, of *Nathaniel Waddington*. *Richard Crichly* under his hand testifies, concerning *Richard Dugdale's* Strength.

*Several Testimonials about the said Richard Dugdale's Case do follow.*

WE whose Names are Subscribed, being Ministers of the Gospel, having read or heard the Affidavits, and Declarations taken before the Right Honourable *Hugh Lord Willoughby*, and *Ralph Egerton Esq*; two of his Majesties Justices of the Peace,



Peace, for the County Palatine of Lancaster, concerning one Richard Dugdale of Surey, in the Parish of Whalley, do verily believe the truth of the same; and that the strange Fits of the said Dugdale were by a Diabolical Power.

Given when we met at Blackburn in Lancashire, on August the 6th 1695.

Thomas Crompton  
Peter Aspinwall  
John Crompton  
John Parr

Samuel Angier  
Nathaniel Haywood  
Samuel Eaton  
Nathaniel Scholes.

I Do hereby testify (as many more will, if there be occasion) from my own observation, as an Eye and Ear-Witness, at the Meetings, concerning Richard Dugdale; That I do verily believe, he was then under a Diabolical Possession or Obsession. I do also testify, that he is now fully deliver'd from that Supernatural Malady; and that no other probable Means of his said Deliverance may be assigned, but the Word of God, and Prayer with Fasting, which Spiritual Means were made use of by several Ministers, with great Faithfulness and Diligence, for a considerable time together. Witness my Hand this 10th of June, 1695.

At Hely in Lancashire.

Robert Whitaker *Medicus.*

Concerning Richard Dugdale's Certificate, which he voluntarily subscribed before James Gregson, and my self, with others: Which is mentioned in the last Page of the Surey. Demoniac, there is some mistake (tho not much material:) For the words in the original are as follows.

July the 10th 1695.

I Richard Dugdale, Son of Thomas Dugdale, of Surey, near Whalley in Lancashire, Gard'ner, do certify all to whom this may come: That my former strange Fits were not any of them, by any Cheat, or any Art of Man, that I know of; but as I do verily believe, were caused by the Devil: From whom, and from my terrible Fits, I do verily believe my Body was cleared, through the Ministers Prayers, at or about Lady-day, 1690. After which I never had any more such Fits; whereupon I took some Physick, for the clearing of my Body from any ill Humours, it might have gotten by my said sad Fits: Witness my Hand, the Day and Year abovesaid.

Richard Dugdale.

In presence of us,  
James Gregson, his (I) Mark,  
Thomas Jolly.

WE whose Names are Subscribed; were present at many of the within mentioned Meetings, concerning Richard Dugdale; so were Eye, and Ear-Witnesses to many of the things within mentioned, and do verily believe the rest; not doubting, but that the said Dugdale's Affliction, was through Possession or Obsession, by Combination, or by some secret Judgment of God, from which he was delivered, as we are fully perswaded by the Gospel-Means within mentioned.

William Cross  
John Duerden  
Law. Walmsly  
John Baxon  
John Bayley

Christopher Duckworth  
Leonard Bayley  
John Marsh  
James Whitaker  
William Waddington

George Cockshott  
Samuel Hy  
Charles Riley  
James Hindle  
Nehemiah Hindle

Richard Jackson  
William Barton  
Christ. Tatterfill  
Richard Sudal  
Nich. Grimshaw.

Upon



Upon occasion of Mr. Taylor's reflecting on the Reverend Mr. Pendlebury deceased, Alexander Haworth gives in the following Certificate.

I Alexander Haworth, of Top-Royl, in Bury-Parish, in Lancashire, Yeoman, going with the Reverend Mr. Pendlebury, to see Richard Dugdale under his strange Fits; at the first time, upon mine asking of him his opinion of the said Dugdale's Fits, he answered, that he question'd whether the said D. might not be acted by some bodily Distemper in the said Fits: But when the said Mr. Pendlebury, had been with the said D. a second time, I asked him his opinion again in that Case; and then he had alter'd his perswasion concerning D. having seen such things in him, as he judged more than natural, and he gave such Reasons for it, as alter'd my Judgment as well as his.

Dec. 25. 1697.

Alexander Haworth.

Concerning the Expressions in Prayer, which Mr. T. falsely chargeth me with, from an Anonymous Author; I have diligently enquired of those, who were most constant hearers upon the occasion of the *Surey Demoniac*, and they remember not that I ever used the Expressions charg'd upon me, or any to that purpose, which mine Accuser would wrest them unto: Only one Person, viz. Nathaniel Waddington, doth well remember some Words I once used in Prayer, on the said occasion, and are as follows.

*How if thou should'st suffer Satan to enter into such Persons, as do not believe this young Man is possesst.*

Which Words he understood not to be at all by way of Imprecation, but by way of Supposition, if God in Judgment should suffer such a thing for their Infidelity, as to the Case; and their Uncharitableness, as to the Party: How sad this would be!

Nathaniel Waddington.

Here follow the further Informations as to the Case of the said Richard Dugdale, taken before the Right Honourable Hugh Lord Willoughby, and William Hulme, Esq; two of his Majesty's Justices of the Peace, and Quorum, for the County Palatin of Lancaster: Taken at the House of Richard Sharples of Blackburn, in the County aforesaid, the 15th, 16th, and 17th of September, 1697. Where the Informants were examin'd by the said Justices, upon occasion of several Passages, in a Book called the *Surey-Impostor*.

*The Confession of Richard Dugdale of Whalley, in the County of Lancashire, Gardner, taken before the Right Honourable Hugh Lord Willoughby, and William Hulme, Esq; two of His Majesty's Justices of the Peace, and Quorum, for the said County, taken at the House of Richard Sharples, of Blackburn, in the County aforesaid, the 15th day of September, Anno Domini, 1697.*

Commonly  
called  
West-by.

**I**mprimis, The said Richard Dugdale, answers and says, that he was in Health of Body and Mind, at the Age of Eighteen Years, or thereabouts: About the Nineteenth Year, he says, he was a hired Servant, with Thomas Lister of Arnald's-biggings, in the County of York, Esq; and begged leave of his said Master, to go to a Rush-bearing to Whalley, and being in Drink, fell out at Whalley with a Man, and fought about dancing that Night. (He says) afterwards he went to his Fathers House: The day afterwards he went from his Fathers House, to Arnald's-biggings, and on the Road, being troubled in Mind, he thought that he saw several Apparitions, but could not tell the resemblance thereof. The day afterwards, he says, he went to make Hay, and he found himself clogged with some heaviness, that he could not work, or stoop; from thence, he went to a Well about a Fields breadth from the Hall aforesaid,



said, and saw a Gallon, or Pale, standing at the Well, and that he laid himself down to drink at the Well, and as he was drinking, there came up to him, a Neighbour-woman of good Repute, and advised him not to drink so much Water, but rather go up to the said Hall, and get drink, and told him that so much Water was enough to ruin him; and says that he took her advice, and went up to the said Hall, and getting some Drink from the Cook-Maid, he went up into his Chamber, and after some time being laid down upon the Bed, the Chamber-Door opened of it self, as he thought, and there appeared unto him something like a Smoke, or Mist, which presently vanished, and afterwards there came partly a fear upon him. Immediately after he thought there came unto him, the likeness of a Hard-favoured Man, which at that time he thought had been one *Hindle*, a Fellow-Servant, whose Hair seemed to be clipped close to his Ears, and lay very heavy upon his Breast, insomuch that he asked him what he would do with him, which suddenly after speaking, he thought the Vision turned into the likeness of a naked Child; he says, he thought that he got hold of the naked Child by the Knee, and that the Child turned into the likeness of a Filmert, and went away with a shrill Screek: All this was done when he was awake, as he is now to his thinking. Immediately after this, he says, that he was very rude, and troublesome, insomuch that two Women could scarce hold him, and that he raved of one Dr. *Chew*, and desired the Woman to send for his Uncle, to go with him to the said Doctor; who was the first, and last Physician he had Physick from. He says, to the best of his knowledg, he thought he had little advantage by the first Physick, but whether he took all or no, he cannot tell. After the first time of taking Physick from Dr. *Chew*, he went to one Dr. *Crabtree*; and the said Doctor blooded him several times, the first of which was as black as Ink, and that Blood was got with very great difficulty. Afterwards he went to Dr. *Crabtree* a second time, and was blooded, and took Physick as before, and whilst he was with Dr. *Crabtree*, he says he was for some two or three days, and sometimes a Fortnight without any Fit, and sometimes two or three Fits of a day. He says, his Senses were sometimes taken away from him in his Fits. He says, sometimes he could remember some Passages. After this he believes one *Robert Martin* advised his, the said *Dugdale's* Father, to advise his Son to apply himself to one Mr. *Jolly*, to desire his Prayers, where he fell into a Fit, but remembers no discourse he had with Mr. *Jolly*. He the said *Richard Dugdale* says, he believes he was not possessed with an Evil Spirit. And says likewise, that he had a Fit on the 24th of *March*, at Evening, and on the 25th of *March*, in the Morning, he took Physick from Dr. *Chew*, and says, that the Physick worked well with him, and since that time, he says, he never had any Fit: But says, that the strange things that besel him, occasions him to believe that the Disease was not ordinary. And likewise says, that he was not in any Combination with any Person, or Persons whatsoever, and that there was no Cheat, in any thing, to his knowledg. He further confesseth, that to his knowledg, he cannot remember that he could play any more Tricks than the rest of the School-Boys, and he denys that he ever spoke any such things as are laid to his charge, to the School-Master about the Monies, and says, that he is no Latin Schollar, nor knows any of those Sentences charged upon him, neither by heart, or otherwise. He says, he did write a Letter to Sir *Edmund Ashton*, but remembers no Latin Sentence therein. He says likewise, he never wrapped himself in a Blanket, in order to fright any Person. He says likewise, that after the Ministers left *Surey*, that he had not Fits so often as before; but they were more violent than ever before.

Taken before us,  
*Willoughby*  
*Will. Hulme.*

*Richard Dugdale.*



## Concerning R. D. his Testimony.

It should not seem strange, that he doth not mention several Particulars mentioned in the Narrative; particularly about the beginning of his Fits; and when we began with him; and when we left of meeting at *Surrey*; and when his Fits left him, &c. for he might easily forget the said Passages in 7 or 8 years time, or be streightned by the presence and influence of some there present: but some of us did note down the said omitted Passages all along, and can satisfy any sober Person, that it was all so, as is expressed in the said Narrative. He did declare such things to us, and desire such things of us from first to last.

Neither should it seem strange, that he doth not expressly own the true Cause of his said strange Fits, nor the only proper Means of his Deliverance (tho' he hath freely owned both more privately, and under his own Hand): For he is apparently overawed by those, on whom he hath his dependance, as to his Livelihood, and by his Neighbours; alledging in his Excuse, *that he is a poor Man, hath a Wife and four small Children*: A Temptation, that might put a strong Christian to it to conquer it.

Yet doth he, by the aforesaid Information, fairly overturn Mr. T's Foundations, for he owns himself sound in Body and Mind, when these strange Fits first seized him, and disowns them as any ordinary Disease: and tho' in his Information, he saith, he believes he was not possessed with an evil Spirit, he is partly to be excused, because he himself little knew how he was in the said Fits; but when he heard how it was with him therein from others, and considered of it, he did acknowledge that his said strange Fits were caused by the Devil: So I think must any one who exerciseth his Reason, who is not blinded with Passion, or Partiality, where *stat pro ratione voluntas*.

He doth solemnly disown any thing of a Cheat, or Combination (that he knows of) in the Case, as his Father also doth; so that if it be not any ordinary Disease, nor Cheat, nor Combination, what must it then be? and what must then follow? Especially when all the Informations are well weighed (which now will need fewer Grains of allowance than formerly): Now let all sober Persons judge of the Malady, and Remedy.

In that the Informations both private and publick are called over again before Authority, it is to take away all occasion of suspicion, as to any unfair dealing. In that there is some difference (tho' not much material) from what is in the printed Narrative: I cannot yet learn how the Mistake was; but the owning of this shews the Fidelity of the Parties concerned: And amends is abundantly made by the considerable additions, and the authentickness of all.

*John Walmsly* confirms what he formerly testified, and further adds.

I have heard R. D. in his Fit say, *that he had a Familiar, else how should I tell such things as I do?* I have seen R. D. stand upon his Feet with his Arms open, and I have swayed at his Arm, and hand, till I have been afraid of breaking it, and could not stir either his Body, or a Joint of his Arm, or Fingers. And when it was reported that Mr. Braddill would send him to the House of Correction, I have seen R. D. in a Fit scorn towards him by calling, *John, John, come you must make a Mittimus*, I will send him away, (or words to this purpose) then he would have cast up his Shoulder like Mr. Edleston, and made as tho' he would have written with his Finger in the Pall of his Hand with scornful Laughters. I have seen him in his Fits at Mr. Walmsly's, Mr. Crombock's, and Mr. Braddill's, so that any of them might have seen him for coming forth. They at *Surrey* have come for us, to our house to assist them; and we have gone, and Robert Turner along with us, and taken Ropes and tied them about R. D's Middle. Robert Turner hath gone to the Hedge to get a Stake, to beat him with, but R. D. hath so made to him, that he hath broken, or slipt the Rope, so that we have been forced to lay hold of him. And Robert Turner hath been satisfied that

Mr. B's  
Clerk.

con-



contending with him would do no good, besides I have seen D. make towards Robert Turner, when in a Fit, and offer to pull the Skale-boos down to come to him, and that Robert Turner hath gone back, lest he should have gotten hold of him, and I never could perceive that R. Dugdale either regarded Persons, or Place, where ever he was. I have seen him likewise have his Arms about his Neck, and they have been so fast, that no one could pull them asunder, till opened of themselves. I likewise once came behind him, when he was dancing, and pick'd him off the place where he was, and he turned at me again, and his Father offered to help me, but he threw him down, as fast as he could rise, and R. D. then got hold of my hair, and there were 5 or 6 young Men present, which did there endeavour to help me, but they all could not so much as open a Finger of D's Hand, but he held me there, till his Fingers open'd of themselves: I likewise put up my hand to open his Fingers, but found that I could do no good, to my thinking, I might as well have offered to have broken a Bar of Iron. I verily think that it was no Cheat of Dugdale. As to hearing his Voice, I told Mr. Braddill it was betwixt the *Surey*, and *Mill-Lane-Head*, which he, and Mr. Barlow, took to be a Mile and an half; but I have enquired of Neighbours since, and we concluded it to be two Miles. Besides, *Surey* stands in a bottom, and I do believe, any unbiass'd Man cannot but think, that one might have heard him four Miles another way, as well as that two: For *Surey* stands close to a rough River, which makes a great noise: Besides Woods, and all against the Hand. As to the Leather-Bottle Mr. T. charges me with, I utterly deny it. For I never carried Leather-Bottle, Wooden Bottle, Stone or Glass-Bottle, or any other Bottle, or Vessel, to the *Surey*, either before that time, or at that time, or since; my Father, Mother, Brother, Sisters when called, will be ready to testify this. As to Dugdale's School-Tricks, I learned when he did, I believe three or four Years, and I never saw, or heard, such things as Edward Slaytor doth relate.

John Walmsly.

*This is further added to the former Confession taken before us, the 16th day of September, 1697, at the House of Richard Sharples, in Blackburn.*

Memorandum, That some Passages in Walmsly's Information, are thought meet to be waived, having reflection on some, and not to be made use of, unless there be special occasion for them.  
Willoughby  
Will. Hulme.

John Livesay of Clayton, co. firms what he had before testified, and further testifies, that Richard Dugdale was seemingly dead, or in a Trance, when he heard singing of Psalms, as from the said Dugdale's Breast, exactly Tunable, and in Consort to the singing of Psalms in the Meeting-house, before the Door whereof, he lay as dead. He also says, he heard the Voice of Richard Dugdale, a Mile and a half distance from the *Surey*, exactly such as it was used to be, when he was with him. He says also, that at *Wismal-Eves*, near Mr. Walmsly's, he saw him in an Outrageous Fit, before several Gentlefolks, not leaving his Fit for fear of them, and saying to their Maid *Nasom*, give me the Pipe out of thy Pocket; and she chanced to have one.

John Livesay.

Dr. Whittaker testifies, that it was proposed unto him, to undertake the Cure of Richard Dugdale by Physical Means; which he declined: For that he concluded it to be more than a Natural Distemper.

Robert Whittaker.

John Fletcher of Harwood testifies, That he knows nothing of any Papers, that were hid in any place for Richard Dugdale to take, when he was frisking about, as Mr. T.



suggests. Nor did he know that *Richard* ever took any Stones from any place, in his said Friskings. And he says, that he believes there was no trick of Legerdemain about *Webster's* Knife, as appeared from his, and *John Mercer's* best Observations. And he says that he saw a large Pin pricked not into the Lump on his Body, but directly into his Heel, not a slope, but directly downward, into the Flesh, towards his Toes. And he says he knows nothing of any bodies teaching him to call *Richard's* Fit, a dumb Fit. And he confirms the Information he formerly gave, to be true.

*John Fletcher.*

*Edmund Hamworth* of *Rushon*, confirms the Information he formerly gave, concerning *Richard Dugdale* to be true, and particularly that about *Robert Turner*.

*Edmund Hamworth.*

*The Confession of John Fielding of Harwood, a Conformist, taken before the Right Honourable Hugh Lord Willoughby, and William Hulme, Esq; two of His Majesty's Justices of the Peace, and Quorum. taken at the House of Richard Sharples in Blackburn, the 16th day of September, 1697.*

**I**n *primis*, *John Fielding* confesses and says, That being impowered by his Lease to cut down Wood, for House-Boot, Plough-Boot, Cart-Boot, and Hedge-Boot; did however ask leave of his Landlord, to cut down five Trees, for repairing his House, which were by his Landlord's orders, marked out by one *Edmund Ryley*, all growing on his own Tenement, one of which being a handful too short, he cut it not down, but one taller, tho' worse in it's stead, which Wood not sufficing for the said House-repair, he bought more to make it out, notwithstanding which the Landlord sued him about the said Trees. Whereupon he by the advice of his Neighbours, and Friends, tendered to his Landlord five Pounds, in hopes of having it all returned him back, but his Landlord kept it all, and afterwards struck him. He likewise says, having lived for many Years in *Lincolnshire*, where he was Nick-named *Lancashire Fielding*, which is Threescore Miles distant from the *Surey*; yet coming to *Surey* to see the *Demoniack*, he in a Fit cried, there comes *Lancashire Fielding*. He also says, That the Certificate shewed before us, about his being no reputed Thief, was verily subscribed by his Neighbours, many more of whose Hands he might have got, had he desired them.

*John Fielding.*

*Thomas Booth* of *Hay-Houses*, confesses at the same time, and declares, That his former Examination was true, and further adds that he, and another striving to lift him up, could not stir him off the spot, and yet within one quarter of an hour after, he alone did lay hold upon him, about the Hips, and lift him up about three quarters of a Yard high, and held him for a considerable while, and felt him to be no heavier than his Stick, and his whole Body was streight and stiff, after which he having laid him down, saw him in his dead Fit half an hour longer, without any motion from *Richard*, either as he lay, or as he was lift up.

*Thomas Booth.*

*These Informations were given before us, the 16th day of September, 1697.*

*Willoughby*

*Will. Hulme.*

*John Smalley* of *Harwood* testifies, That his Information formerly given about *R. Dugdale* was true, and he is certain that *Richard's* Shoes, specified therein, were buckled just before they flew off, nor had he any hand himself in loosening them, or helping them off, nor knew of any other Person, or outward Means confederate, or assisting in their flying off.

*John Smally.*

*Laberence*



*Lawrence Robertshaw*, of *Harwood* testifies, That the Information he formerly gave in the *Surey-Demoniack* was true.

*Lawrence Robertshaw.*

*William Livesay* testifies, That the Information he formerly gave in the *Surey-Demoniack* is true; and says he saw two Stones thrown into the Barn end, that *Richard* foretold were a coming, which he took up, and felt them more than ordinary warm. Nor did he go up and down to pick up Company, to go to the *Surey*; nor knows he of any Spy that went over the Fields, or any other ways to give Intelligence.

*William Livesay.*

The Informations were given before us, the 16th day of September, at the House of *Richard Sharples* of *Blackburn*, 1697.

*Willoughby*  
*Will. Hulme.*

*James Abbot* doth under his Hand testify, That when *Dugdale* had told me of my *Cheshire*, and *Staffordshire* Journey, I came home and told our Folks, that I wondered what I might go into *Cheshire* for, we none of us having any occasion thither; hard after a Letter came from *Beverly*, to inform us that one *Eliz. Gandy* would come over to see her Grandfather, and from thence into *Cheshire*, unto *Knotsford*, but in all this I never thought of *Staffordshire*, nor had I ever been there, nor ever thought that I should ever have gone thither; yet when it fell so out, I called to remembrance that *Dugdale* told me of it.

*James Abbot.*

This is further added to the former Confession taken before us, the 16th day of September 1697, at the House of *Sharples* of *Blackburn*.

*Richard*

*Willoughby*  
*Will. Hulme.*

*John Jolly* testifies, That the Private Information of *Thomas*, and *Ann Dugdale*, Parents to *Richard Dugdale*, with *Mary* and *Alice Dugdale*, Sisters to the said *Richard Dugdale*, which is printed in the *Surey-Demoniack*, was freely declared to him by the Parties aforesaid, at *Surey*, July the 31st 1695. And that the Information aforesaid, was by him put down in Writing in their own words and meanings. And that all the said Information was distinctly read over to the Parties aforesaid, to which they then voluntarily put their Marks.

*John Jolly.*

This was affirmed before us, the 16th day of September, 1697.

*Willoughby*  
*William Hulme.*

*Joseph Hargreaves* testifies, That his former Confession in the *Surey-Demoniack* is true.

*Joseph Hargreaves.*

*Nathaniel Waddington* confesses, and testifies, That the Information he formerly gave, concerning *Richard Dugdale* is true, except what is mentioned about *Fielding*, and likewise what was mentioned about the Gold and Bisket, which he only heard by report. He further says, he was present when *Dugdale* accused the Gentlewoman of having Bisket in her Pocket, and challenged her to play with her at Cards, for the Gold she had in her Pocket; but says, he cannot tell whether she had any or no, but it was generally reported, that she had both in her Pocket.

*Nathaniel Waddington.*



*William Fort* of *Altham*, confesses and testifies, That he saw *Richard Dugdale* in one of his Fits at his Fathers House in *Altham*, and that for half a quarter of an hour together he stood streight up, and was as one dead, and breathless, he says that he himself and others, all that while held a Candle to his Mouth, and Nostrils, and could not in the least perceive that he had any Breath in his Body. Before this, whilst he was in his Fit, he says he saw his Body rise up from the Ground five or six times, being stiff and streight, three quarters of a Yard above Ground; and that he did not bend in any Joint whatever, but with sudden Motions was thrown from his Back to his Belly, and so likewise from his Belly to his Back, rising three quarters of a Yard from the Ground, as he turned himself. He likewise says that he heard him sing some Verses of a Psalm in Latin, and some Schollars that were present, said it was true Latin.

*William Fort.*

*These Informations were taken before us, the 17th  
of September, 1697.*

*Willoughby.*

*Will. Hulme.*

The further Information of *William Sellar's* of *Pendleton*, Husbandman, concerning *Richard Dugdale*, which he is ready to take his Oath upon, when he is called to it, and it be within compass, considering his great Age and bodily Weakness.

Whereas I did heretofore make Oath, as to several Particulars of *R. D's* case, before the Right Honourable the Lord *Willoughby*, and *Ralph Egerton*, Esq; two of His Majesty's Justices of the Peace, for the County of *Lancaster*. I do now upon occasion more particularly express, and explain my said Testimony, as follows.

I did lift up the said *Richard Dugdale* several times, and because I thought it very strange, that he should be so light; I do well remember that I did once my self without any help, lift him up by his Legs all at once, about a Yard from the Barn-floor, and held him up so long as I could well judg of his weight. *R. D's* Uncle being present, when he was as light as an Hat, or a Walking-Cane, and as streight as a Cane, he was then in a dead Fit, and continued therein some considerable time, after I had laid him down again, all this I do faithfully testify. Witness my Hand.

*John Birch*

*William Sellar.*

*This Paper being read before the Right Honourable, the  
Lord Willoughby and William Hulme, Esq; was  
approved by them, as deliver'd by John Birch to  
them, but could not be subscribed in William Sel-  
lar's Absence.*

*John Hindle* testifies further, That he, and *John Walmsly* were present, when *Dugdale* had his last Fit in the *Surey-Barn*, where in his Fit *R. D.* said it was Obsession and in a Combination, and that he might never have more Fits, and it should never be discovered while the World endured.

*John Hindle.*

*As to the following Informations, they were brought to me after the meeting before the  
Justices at Blackburn: And much more might be given in to the same purpose, if there  
were need for it, and that we made it our business to seek further Testimony: Tho' the  
thing happen'd so many years ago, and that the Informants testifying thereunto be so  
much against their Worldly Interest.*

*Annals-  
Bigging.* **A** *NN Whittaker* (who at that time, when *R. D.* had those strange Fits, was  
Servant to Major *Nowel* of *Morton*, next House to *Surey*) she testifies; That  
*R. D.* told her that his said Fits begun at *Westby-Hall* (as it's commonly called) as he  
was



was making Hay : Whereupon he came into the said Hall, and laid himself down upon a Bed, according to the Advice of a Servant there: Then he said, that 5 or 6 Evil Spirits appeared to him; and then the appearance of a Black Man did grin at him, and pressed very sore upon him: Then both the Spirits and the Man danced upon the Floor, and then vanished in a flame of Fire.

She also testifies, that at a certain time, when a Fit was coming on him at *Morton*, he fell a dancing and roeing hideously: Then he fell to the Ground, and had something rising under his Clothes, as if it were quick; and that it begun in the very part of his Body, where (as he said) that grim Man did press him sore, at the first: Also, that whilst he lay in the said Fit, he did so sweat, that one might wipe the Sweat off his Clothes; and all the Flaggs under him were wet therewith: She also testifies, that she oft saw *R. D.* in his Fits at *Surey*, and that he was much what after the said manner.

The said *Ann* doth also testify, that *Mr. Barton Shuttleworth*, being at the said *Morton*, upon occasion, he followed her to *Surey*; she her self then not knowing of his following her; yet *R. D.* told of *Mr. Barton's* coming, tho' *R. D.* could not see him, nor did any Person tell *R. D.* of his coming. He did also in a Fit tell several young Persons of their resolution to go to an Ale-house; and what they spent (*viz.* Two-Pence a-piece): This one of the Parties did confess to the said *Ann*; and that it was indeed so as *R. D.* had said.

The said *Ann* doth also testify, That her said Master had oft occasion, to make use of all the *Surey-Family* about his Worldly Affairs: And that she never perceived any thing concerning any of them, that might give the least occasion of suspicion, as to their being guilty of Witchcraft, or of any cheating Practices. *Ann Whittaker.*

*Nicholas Haworth* of *Altham*, Miller, testifies as follows: I have seen *Richard Dugdale* in his Fits, run about the *Surey-Barn* on all four, as fast as any Man, that I ever saw, could run on his two Feet. I have seen the Lump in *R. D's* Leg rise upward; and tho' I have endeavoured to keep it down by girding a Belt, or Boot-garter, a little above it, yet never could: So it did still shoot under. I have heard *R. D.* harr and bark like any Mastiff: For that I have been very much afraid of him. I have heard *R. D.* whisper at the Wall in the *Surey-Barn*, and to my thinking refusing to do something; he hath fallen flat on his Back, as if something had tripp'd up his Heels: After he had lain a while, he would have risen as soon as a Man can turn his Hand: His rising was so sudden, that one could scarce perceive it. *Nicholas Haworth.*

*John Hindle*, of *Altham*, testifies as follows: I have seen *Richard Dugdale* lie on the *Surey-Barn-floor* in some of his Fits, and very suddenly he was set on his Feet, without the bending of any part of his Body, that I could perceive: I could liken it to nothing but one's rushing a Stick to an end. I have also seen a Lump on *R. D's* shoulder about the bigness of an Hen-egg, and have offer'd to hold it down, but could not. One time standing behind *R. D.* he being then in a Fit, I heard him say to *Mr. Carrington*, *Thou shalt be Porter of Hell-Gates, thou'lt have Brewis, and Toad-Broth.* *John Hindle.*

*Joshua Thomason*, of *Entwistle*, in the Parish of *Bolton*, in the County of *Lancaster*, Yeoman, witnesseth as follows: It was publickly reported about us, that a certain young Man, called *Richard Dugdale*, living at *Surey*, was posses'd of the Devil; whereupon several of my Neighbours concluding to go and see the said *Dugdale*; I went with them; and coming to *Surey*, it happen'd to be a day appointed by the Ministers to be spent in Prayer, and other Religious Exercises, for the said *D.* *Mr. Jolly*, one of the Ministers present, being earnest in Prayer for the Party afflicted, *That the Lord would free him from so sad an Affliction.* *D.* being then in one of his Fits in the *Surey-Barn*,



Barn, with a loud Voice, said many times over. *O thou, crying Jolly, thou shalt never cast me out.* In the same Fit, the said D. cryed out, *O Carlile, Carlile, Carlile,* (so he call'd Mr. Carrington.) After this, as Mr. Jolly was ending his Prayer, and was ready to dismiss the Assembly, Mr. Carrington came to the Barn-door; where kneeling down, he pull'd out a little Bible, and looking in the same, D. cryed out several times, *Carlile, read upon the Wall.* Mr. Jolly, and the other Ministers, seeing Mr. Carrington, desired him to go to Prayer. Whilst Mr. C. was at Prayer, D. still cryed out in a Language unknown to me. When Mr. C. had done praying, he apply'd his Discourse to D. and said, *Thou declarest thy self to be an unclean Spirit, thou art such a Reviler.* D. and Mr. C. continu'd their Discourse together a long while, one while Mr. C. spoke, then D. then Mr. C. I could understand Mr. C. very well; for he (as I suppose) answer'd D. very soberly, and with some Texts of Scripture: But I could not understand one word of D's Discourse to Mr. C. and I find several Sentences, that Mr. C. then spake, are printed in a Book call'd the *Surey Demonack.*

At Night Mr. Jolly, Mr. Waddington, and Mr. Carrington, examin'd D. whether he had made any Contract with Satan, or no, either by writing, word, or any other way: To which D. answer'd, that there was no such Contract that he knew of. Whereupon the Ministers told him, that if he had made any Contract, or Bargain, with the Devil, they could not help him, unless he would first make an ingenuous Confession. D's Mother upon this, with seeming earnestness said, I pray thee *Richard*, if thou have made any Contract, or Bargain, confess it: Thou had better confess it now. To which *Richard* answer'd somewhat faintly, I know of none. Mr. Jolly asked D. how can'st thou then answer several questions, and tell many things, which cannot be done by Lawful Art; thou having seemingly whisper'd with something at an Hole, or Corner in the Barn? Mr. Jolly said further, how cou'd'st thou name those Persons, that came from *Hastlingden*, and tell them at what Ale-house they call'd, and how much they drank, out of what Vessels, Cans or Cups, what every one paid, whether Silver, half Pennies, or Farthings, and how many of each; and so particularly what change was return'd to any of the Company? to this D. answer'd, that he could not tell any of these out of his Fit: But in his Fit (it seem'd) he going to the aforesaid hole, or place in the Barn, a Voice declar'd to him all the Answers, proper to the several Questions, which had been ask'd him: And further told him what things had been done by the Persons aforesaid, at a considerable distance from *Surey.*

Likewise the Ministers examin'd D. about an Elephant-hafted Knife, which was found in his Mouth in a Fit, how he came by it? *Dugdale* said he could not tell.

Another time, when I came to see D. I found him out of his Fit, and entring into discourse with him, he told me how his Fits began with him at first: Divers then present also told me, that still in his foregoing Fit, his Spirit foretold when his next Fit should come, and how long it should continue. I ask'd how he knew when his Fit began? D. said, still when my Fit begins, I loose my sight: Yet to my thinking an Old Man in a black Mantle appears in the beginning of my Fit, and goes before me over the Green, and leads straightway into the Barn, if I be not there before; and I cannot but follow him. At the end of this discourse, D. did very suddenly rise up from his Seat in the House, and went into the Barn, there he fell flat upon his Back: When he had lain a while, he was turned on his Belly; as he lay, something in the Calf of his Leg leap'd up very oft. Upon this I took his Leg betwixt my hands, yet still it leap'd and sprinted, as if I had a two-penny Chicken in my hands: And this when I strove to hold it down. After this he was turned on his Back again, still I perceiv'd that leaping in the Calf of his Leg, and it jutt'd out as far as his Stocking could stretch. This after some time rose up, and went up his Thigh to his Breast, and as it went along, it thrust up his Clothes the height of ones Fist: This Lump rose as far as the Collar of his Doublet, and then (tho' at other times his Face, and Neck,

were



were of a white, or pale colour) his Neck and Face were as red as Blood: I could not see any Eyes that he had, but the holes were the same colour with his Face. Upon this he was set on his Feet in a trice, without the natural use of Arms, and Legs, and without bending any part of his Body: As one raiseth a Stick, or Board to an end, very nimbly; and then he went to the aforesaid hole, at the end of the Barn, and laid his Mouth a while to the hole.

Soon after he turn'd him about to the Company, and reeling down the Barn, came to the Ring where he used to dance; he said, I have a Message to declare to you all. In the first Epistle to the *Thessalonians*, chap. 5. ver. 16. *Rejoice evermore*. This Verse he expounded very handsomly and seriously; shewing what it was to rejoice evermore, and in what way we must do it: He spoke to this Verse a long while in good order, and words, and from other Scriptures prov'd what he said: Yet when he had done, he fleeringly said, *but which of us doth so?* Then he came to the 17th verse, and shew'd what it was to pray, and what to pray without ceasing; and this as well as the former: Then ended it; saying, *but which of us doth so?* He also expounded the 18, 19, 20, 21, 22. verses, and ended the Exposition of every Verse, with a *But which of us doth so?* And besides that, at the end of the last said, *Ha! Ha!* and then danced very cleverly.

After this, D. with his Hands and Arms drum'd on his Side, and with that, and a Noise that he made in his Throat, any one, who had not seen or known his Fashions, would have taken it to have been a Drum. I heard a Man there present, who had been in Ireland, say, that D. did then beat a March exactly, which was used by the Irish, which he never heard in England. Then he danced again, after this fell flat on the Floor, and as he lay along, a lusty strong Man who had been Fellow-servant with D. came hectoring into the Barn, and said, *Come Dick, they say thou art posselt; if thou be, I can get thee holpen; but I think thou art not, for thou wast always a good Lad.* This Fellow would needs shake Hands with D. and talk'd over him a long while; till being perswaded, he sat down at the Barn-side. Soon after D. leap'd up, and ran to the aforesaid Hole; and as he turn'd him about, he call'd the Man by his Name, and said, *Art thou come to see me? Thou hast got a Bottle of Ale in Whally, and hast left thy Horse there.* The Man said, *If thou can tell that (Dick) thou art posselt, and I can get thee help.* D. said further to him, *Thou thinkest to have another when thou goes back, and a Wheat-cake, and I'll fill thy wheat-cake with Sparrow-bills; and in such a Lane I'll break thy Neck.* The Man said, *I fear thee not, and all the Devils in Hell to help thee.* After this D. stoop'd down, and gathered up a deal of Rushes; which he would, but could not, make a Thumb-rope of; however he drew them out a pretty length, and got them about the Man's Neck, with which D. hurl'd him about, as if he had been a little Dog; and the Man could not, with all his Strength, get loose, till the Rushes broke. The Man after this was extream tame and quiet.

D. discover'd many things of several Persons, particularly a Woman, who came from wards *Burnly*: D. came up to her, snook't and smelt at her, call'd her by her Name, and said, *O art thou there; thou got some Stone-fruit at such a place, (which D. nam'd) as thou came, and thou intend'st to have more.* The Woman blush'd and slipt away.

Then D. fell flat on the Earth again, and as he lay he began to draw up himself on a Root, and then harred and barked like as any Mastiff; a Mastiff which then lay in the Cow-house, harred and barked fiercely at D. again; and had leapt at D. if some had not put him out. Much more I could have told of him: But, through distance of time, it is now slipt out of my Memory

Nov. 12 1697.

*Joshua Thomason.*

Some



*Some few Passages, which I took notice of all along from the first, as to the Case of young Dugdale of Surey, near Whally in Lancashire, aged about 19 or 20 Years.*

April 29.  
1689.

**U**Pon the 29th of April 1689, in the Morning, came Richard Dugdale to my House, he desiring the liberty, and I having granted it; he had signified his Mind to that purpose a quarter of a Year before: But the Messenger fail'd, to give me notice, until a day or two, before he came.

He and his Relation that came along with him, gave such an account of his Case, that I saw cause to suspect he was possessed by an Evil Spirit; and I was further satisfied concerning it, whilst we were at Family-duty, at which he was present.

The Fit did then seize on him, partly whilst I was reading, and opening the word: But much worse whilst I was at prayer. His motions in his Fit were very strange, particularly turning the sight of his Eyes inward, and so making him stark blind, whilst his Eye-lids were open, with other motions preternatural. He had also such strong motions, as were above his natural Ability and Agility; but I was more confirmed by that rage he was in, against the Ordinance of God, especially when Christ was more solemnly named, and his condition was earnestly commended to the Lord: Then he raged as if the Devil had been in his bodily Shape; tho' he manifested otherwise Inclinations to the Word and Prayer, when he was not in his Fit. And he was in health of Body to all outward appearance, at the said time.

Other Means he had used, both lawful and unlawful, so that Prayers and Fasting seemed to be the proper and only Means in this case: Accordingly he desired that we would keep a Day of Prayer on his behalf.

May the  
8th.

Accordingly we met at the Sparth, upon the 8th of May, before we began to exercise (the Pastor of another Society being present to assist in the work) we examined the Parents and the young Man himself; as to the occasion of the sad Affliction they at that time confessed, that both Father and Son, were in drink at Whally Rush-bearing, upon the James-Tide before; that they then had a Scuffle with a young man, whom they suspected, or his Partakers to be instrumental of this harm.

Isa. 1. 11.  
to 25.

Psal. 66. 18.

VVe also enquired as to the means they had made use of already, and convinced them of the evil of some unlawful means they had made use of. One Instrument they had made use of, was Mr. Crabtree. VVe also shewed them that these means we were about, were appointed by Christ in this case; and that they might hope for a Blessing in this way; they repenting of their Sins, and expecting Mercy in God's own way. Multiplying of Prayers, and other Services, being in vain, if there be not Repentance, and Reformation withal. God regards not to answer in Mercy where there is a secret regard to any Iniquity. VVe see to whom the promise of Mercy belongs, Prov. 28. 13. viz. *Those who confess their Sins, and forsake them*, through Divine Grace.

We



We then proceeded to the Word, and Prayer; the Scripture insisted on was *Acts 26. 18. To turn them from the Power of Satan to God.* The Power which Satan hath in particular, and in general, is matter of Lamentation and Supplication: The Lord rebuke Satan, and rescue Sinners from his Power. He had two dreadful Fits in the time of the Exercise; he also confessed several Apparitions he had upon the Riot at *James-Tide*, and Offers of Gold to him, &c.

One Sabbath he was quiet under the Ordinances all the while; another Sabbath he was extream rude all the while: He ordinarily attending at our Meeting under this Affliction.

Upon their desire we kept another day, the 28th Instant, on his behalf; the course of the People was much greater: He was extream rude in his Fits all the while; yet we continued in the Word, and Prayer, as before. Thus the Providence of God puts his Servants to it; and withal puts his Spirit in them, that they may be more instant, and importunate with him, in Prayer. He needs not intreating, it's we that need exciting: And we are humbly bold to say, the Lord did graciously help us. May the 28th. Luke 18.

Our third Meeting, on his behalf, was at *Surey*: Because of its Vicinity to *Whally*, we acquainted Mr. *Jea* the Vicar, with the occasion, that he might take no offence. All the while the Evil Spirit did work in the Demoniack, yet it brake not out into a Fit; but afterward the Evil Spirit did hurry him in a most violent manner, and manifested more than ordinary Rage against Mr. *Waddington*: And the Subject insisted on, was *Eph. 6. 12. The Rulers of the Darkness of this World*: shewing the dark Regions where the Devil rules. June.

This *Surey*, the place of the Parties Habitation, was recorded and certified according to Law. Providence set us upon the publick Stage, that the thing might not be done in a Corner.

On the following Sabbath there was yet a greater concourse of People: Many came to see him, but heard something which affected them withal: The Sermon being to shew, that many are under the Power of Sin and Satan, in a less sensible, and therefore in a more dangerous manner. We were without Distractions from the Demoniack all the while.

Another Sabbath he was very ill, through all the time of the Exercise; and afterwards, as I stood by him, he spurned at me with great violence, grunting and spitting at me in a strange manner; but he hurt me not. I could little think of any ill intent of his herein: I took it only as the Devil's spite at me.

With reference to the Sabbath before: God hath his ends, as Men have theirs; we design'd it not to draw the People to our Meetings, nor (it may be) did many design chiefly to hear the Word; much less to get good thereby. It was far from *Onesimus's* design in fleeing to *Rome*, that he should there be converted by *Paul's* Ministry. Christ's end for the Conversion of the Woman of *Samaria*, was not her Errand to *Jacob's-well*. John 4.

The next day upon this occasion was at *Surey*, upon the 5th of July. The Lord was gracious to the Assembly, and Party also, in freeing us sometimes from those grievous Distractions, which at other times we had upon this occasion. The Lord pitied us particularly with respect to the Lord's Day, that day of Rest, that we might the better sanctify it. Yet had we Spiritual Rest, whilst in our way, and at our work, when he was at worst; we were helped to wait on the Lord without inward Distraction however: He was a very present help. July the 5th. Isa. 58. 13, 14.

The next Meeting on this occasion was upon the 16th Instant, tho' the Youth knew nothing of it upon the Lord's Day before, (nor any of the Family) concerning this Meeting; yet in a Fit upon the said Lord's Day, he foretold of this day, and told of the number of Ministers, viz. five, when as none of the Ministers themselves knew



it would be so. The Devil raged exceedingly at this Meeting; it may be the great Confluence of the People, on this occasion enraged him the more; had not the Lord helpt us mightily, we had been run down by him. He play'd upon the younger Ministers very sore, until they got above him.

As the Evil Spirit fill'd the Jews with Envy, contradicting, and blaspheming, when they saw the Multitudes flocking to hear the word of God: So, in this case. Yet were not the People affrighted, but followed on: Yea, the Concourse was still greater.

On the Sabbath following we were mercifully freed from Disturbance by the *Demoniack*, until the close of the Exercise.

We were in our place, at our work, we should not hinder the People from coming, nor give place to the Devil; but the Lord was pleased, as he saw meet, to make him to give place to us, being met together in the Name of Christ. 'Tis he that rebuked Zech. 3. Satan; it's through him only that the *Weapons of our Warfare are mighty*. Alas! we 2 Cor. 10. are meaner, weaker than others, than any. 4, 5.

July 25. Upon the 25<sup>th</sup> Instant, we had another opportunity on this occasion; the young Man was detain'd from us much of the time, by reason of several Trances he was in: The multitude of the People was very great, that it caused great Distraction, and Danger; also a Hay-loft in the Barn being broken down, by the weight of the People; Yet was their (through God's special Providence) no further harm done: This Meeting was in *Altham*.

Mat. 13 1, 2. We were forced many times to meet in Out-houses, the Crowds of the People 18, 20. being so very great; our Chappel also being rather at an outside from the ordinary Congregation: We did for their ease sometimes meet elsewhere, having Christ's example, and encouragement thereunto; all the places of meeting being also licensed according to Law.

August 1. The next day upon this occasion was at *Surey*, the 1<sup>st</sup> of *August*, then the Youth was quiet all the while. Here the young Man dwelt with his Parents: His Father and he were Gard'ners: It is about a mile from *Whally*. Should there not have been some respite sometimes, it had scarce been possible for the young Man, or we to have held out. We mention it, that others also may see the Lord's Mercy, as well as our Infirmary. We would not so far offend others, as to meet at *Surey* upon any Lord's Day, it being so nigh *Whally*; yea, all our Meetings are order'd as inoffensively as may be.

August 13. Again, at the same place, upon the 13<sup>th</sup> Instant, then the Devil raged in the young Man exceedingly; discovering himself more then ever by the *Demoniack's* discovery of several things in his Fits, which could not be discover'd, but by a Diabolical Means; that Subject *John* 16. 8, 9, 10, 11. was several days insisted on there, and also at our Lord's-day Meetings.

In my absence Mr. *Waddington*, and the rest of our Society, had a day in *Read*, upon this *Dugdale's* account, tho' he was not present. Indeed he was mostly present at the Meetings, whether on his account, or nor; tho' not always. I was absent at this time only, and so I have a further advantage in giving account of this Affair.

Septemb. 3. Upon the 3<sup>d</sup> of *September*, we again met at *Surey* on young *Dugdale's* account: As I went to the place of the meeting, he gave me notice by a little Paper, which he put into my Hand; that, as his Spirit told him in his Fit, he must be dumb, and deaf, whilst we prayed; immediately upon his delivery of the Note to me, he became both dumb, and deaf, all the while that the Exercise continued. *Mat. 13* That sometimes, he did out of his Fit, tell what he heard, or saw in his Fit. being done

2 Kings 6. at a great distance, at the same time: As the Prophet could by the means of a good 3. to 12. Angel, tell what was done at such distance. But in ordinary, he, out of his Fit, did



L 75 J

did not know what happen'd in his Fit. We would deal plainly on the one Hand, as well as the other.

We were but few to carry on the work, so that we continued not so long as at other times. They shew'd us at that time a large Button, and a Curtain-Ring: But especially a large corner'd Stone: All which the young Man had vomited to the Astonishment of all. Also we had account of several Latin Words, and Phrases, which he utter'd, tho' he knew nothing of them; his natural and acquired Abilities being but ordinary.

Upon the 5th Instant, we met at the same place, upon the same occasion. The Lord *Septemb. 5.* brought in more Ministers for our help; and the Meeting was very full; Satan was chained up, and the *Demoniack* gave us not much Disturbance.

We met at the same Place, in the same manner, upon the 10th Instant; the con- *Septemb. 10.* course of People was great, tho' the Weather was very bad: Satan was silenced this Day also. It seems the *Demoniack* was told by his Spirit in his Fits, *That he must not be delivered as yet:* But as *Lot's Wife*, be for a Warning to others.

Mr. *Waddington* and my Self, were on the 19th Instant call'd to *Surey*: The occasion *Septem. 19.* was, the Devil in one of the young Man's Fits, had signified something of a Contract, which the Youth had made with him, for a certain time, by subscribing to a Parchment. A *Jade* (as he stiled her) taking his Hand out of Bed, and putting one or two of his Fingers to the Writing. We were also informed, that the Youth had written to Sir *E. A.* their Landlord, to signify that he got no good by our Prayers; and so seem'd to grow weary of our Pains. It concern'd us to clear these two things; but he was then in a Fit, and as long as we staid; so that we could not examine him as to the former: As to the latter he dealt very unworthily with us, considering the Care, and Charge also, we had been at for their Relief every way. Had he not manifested himself free, and forward for our proceeding thus far, we should have desisted before this: We had hereupon desisted, but that the Youth confessed his Fault, and his Father besought us to go on.

On the 26th Instant, we again met at the *Surey*, upon the same account: The Reve- *Septem. 26.* rend Mr. *O. Heywood* came in also for our help on that Day: The Lord sent us that suitable Word by him, 1 *John* 3. 8. I thought it requisite to say something also, as to our Call to the Work, and Conduct therein; as to the Case and present Circumstances also. The Truth is, we were then in great doubt and distress; for as we are men subject to like Infirmities with others: So our Temptations were then more than ordinary. Inasmuch that we needed to look very narrowly into the Case, our Course, and Carriage also. We had need to be satisfied from our selves, when we had so little satisfaction from others.

Upon the desire of young *Dugdale*, the Junior Minister of the Company staid with him that Night. The Devil (it seemed) in the *Demoniack* still did further declare, that there was such a Contract; that the first hold he got of him, was upon a vain Wish he had in the Abbey-hall, *That he might excel all others in Dancing:* That the Contract was for 18 months. Out of his Fits he would confess what a fancy he had to Dancing; and that he could not refrain from Dancing, after the aforesaid *James-Tide* was a Twelve-month, that he danceth most artificially in his Fits we saw: Tho' he saith, and others testify, he could not dance at all before, nor then out of his Fits. The Youth out of his Fit, would not confess any thing of a Contract with the Devil that he knew. At least we of; But it's too probable that there was a Confederacy; because the Devil was so ready to go to gratify him, not only in such artificial dancing, but to tell many things which could not be known without such hellish help; yea those discoveries being frequently, upon whispering with something in a certain Corner. That it is the Devil which speaks in him, seems very plain, speaking strange Languages which the Youth never learned, and with another Voice than his own: Yea, with two Voices at once, and sometimes speak-



speaking when the Organs of Speech were not made use of. Also his saying that he was God, and requiring to be worshipped; yea using many such VVords, and Gestures, as are most dreadful; tho' the Youth can tell nothing of them, when the Fit is over: Yet at some other times in his Fits, he declaimed much against the Sins of the Place, and Time.

*October 11.* Upon the 11th of *October*, we again met at the *Surey*, in the same manner, and upon the same account; the People still flocked to the meeting very much, and many were much convinced, and wrought upon all along; the Lord working by Providence and Ordinance together: Being desired, I stayed to see his Fit over, tho' that was not till about 8 of the Clock in the Evening; some of the time was spent in discoursing, expounding, singing, and praying; the Youth was very attentive all the while, and at the close of the Exercises, his Fit began, and lasted about an hour; in which Fit the Spirit said, *that the young Man was his own*; declining any discourse with me, and insulting at Mr. *Carrington's* not appearing that Evening, as he had done the Night before: For then Mr. *Carrington* had baited the Evil Spirit sufficiently. His Language in his Fit seemed to me to be but a sort of Gibberish, at that time, or he spake his words so thick that I could make nothing of them; there was a great multitude of People even in the Night, and they were very rude, so that some harm was done to the place, and to some Persons.

*October 18.* We met again at the *Surey*, on the 18th Instant; the Crowd of People was very great tho' the Season was very wet; it was some Distraction among our selves, that one of the Ministers, whilst he was praying, turned his Speech to Satan, as we thought; which some took to be an unwarrantable Apostrophe: Tho' the dissatisfaction was privately managed, yet the Devil took notice of it, and did reflect upon some for it.

*October 22.* Upon the 22d Instant we met again at *Altham*, upon this occasion, a great Confluence of People was there also, tho' we divulg'd not the opportunity, but changed the place, on purpose to conceal it the more. He had a Fit in time of the Exercise, in which Fit two Voices spake in him at the same time; and in a strange manner the Devil threatned what he would do this very day, and said, *how narrowly the Youth escaped being hoisted quite away in the Air, as he came to the Meeting*. Some would say that it's a bodily Distemper, or a Cheat: Also that there was an Agreement of *Thomas Dugdale* the Father, with a Popish Priest; but *Thomas* disown'd it, and the Event disprov'd it: Tho' some will not believe, yet it's an evident Testimony against the Vanity, and Profanity of the Times (whereof this Family had been very guilty): Also against the Saducism, and Atheism of many: Yea, some testify their Envy against God's Servants, and their Enmity against his ways, as others are much convinced, and their prejudice quite removed, upon this occasion. VVe could do no less than, with the good Samaritan, take compassion, when the Priest and Levite passed by. However,

*October 31.* Upon the 31st Instant, we met again at *Surey*, upon this occasion; the Evil Spirit had so tormented him the Night before, that his Limbs were taken from him, as to the use of them; and he continued in great Anguish: So that before we begun the Exercise, he broke out into a Fit of Impatience, resolving that this should be the last Prayer-day, and that he would take another course for his help; had his Parents been in the same mind, we had then desisted: But the Father with Tears entreated us to go on; the Youth was somewhat eased, and very quiet all the time of the Exercise. In the close he thanked us, and wished us to go on in the same course.

So that it seems altogether improbable by this, and several other Passages, that there was any ill Design, or Cheat, in the Party, or in his Parents: tho' some have been apt to charge them to that purpose. Charity would rather offend on the other Hand, especially when the charge is so criminal.



Upon the 7<sup>th</sup> of *November*, we met again at *Surey*, upon the same account; then *Novemb. 7.* we found young *Dugdale* in a much better Frame, and carrying it better then formerly; the young Man all along seem'd to us to be naturally of a plain Spirit, neither having the Art, nor being apt to dissemble the worse, nor the better: Here a Christian Candour appeared to us.

Again at *Surey*, upon the 14<sup>th</sup> Instant, since our last meeting, a great Stone about *Novemb. 14.* 14 Pounds weight, as I suppose, was laid upon him in one of his Fits, yet without harm to him: Neither the Family, nor the Spectators, knew whence it came; nor how it came there; none such Stone being thereabout.

The day after he was extremely hurried in his Fits, ridden about, and chafed on his Head, as it were the Foam of an Horse hard ridden, and of a very rank smell. Yet the Spirit confessed in his Fit, *there was good news for Dick* (as he call'd the Youth) *but ill news for it self, viz.* The Spirit meaning some respite, the *Demoniack* should have for some considerable time. The Youth fasted for 3 or 4 days together; being always full, when he should come to his Meals; this seems unaccountable to us in a natural, ordinary way.

Upon the 21<sup>st</sup> Instant we met again at *Surey*, upon the same account: Our number *Novemb. 21.* of Ministers, and of others, was but slender; the Lord's assisting of us (without any abatement of our other Exercises about home, and abroad) appear'd both as to our Spirits, and Bodies: For some of us did find that we could well fast 24 Hours, notwithstanding extraordinary pains besides, upon this occasion.

The Youth being lighter by more than the half, and as heavy again as at other times; yea, this in the same dead Fit, is a thing altogether unaccountable, when the Sadducees of the Times have studied, and said their utmost.

Upon the 28<sup>th</sup> Instant we met at my House, this being one main occasion of the *Novemb. 28.* Day; the Youth was quiet and attentive all the while; yea, very devout both now, and at other times. Indeed sometimes his carriage under the Ordinances, and at other times, gave us some hopes towards a Change, as to his spiritual State; which would be much better to him, and so the more desirable to us: Yet a partial Change as to that, and a perfect Cure as to his Body, are signal desirable Mercies: As to our Repute in the World, what is that to some of us, who are so near our going out of this World?

As he return'd from the Meeting, on the Lord's Day following, he had a Fit, in which, as some credible Persons said, who were with him, he repeated the Heads of the Sermon, and the Proofs withal. The return of his Fits after many days of continuance must needs much exercise us; but *Psal. 37. 3. to 8.* was of good use to some of us in that case: Yea, we were as fresh to work, as at first; the Lord anointing us with fresh Oile of his good Spirit. *Psal. 92. 10.*

Upon the 5<sup>th</sup> of *December* we again met at *Surey*; we were but two Ministers to carry on the work. He told one, of some private Discourse, and Passages, betwixt him, and Sir E. A. *Decemb. 5.*

Upon the 12<sup>th</sup> we met at the *Sparth*, upon the said occasion: We were but few, *Decemb. 12.* the *Demoniack* was detain'd at home by a Fit; in that Fit the Devil told him *he would find him somewhat else to do then to eat Bread and Cheese, with Cotton-Lass at Sparth, as he had done 25 Weeks before*; he also told what Distress *Ireland* was in, and that *England must pay the Piper*, as he phrased it, notwithstanding its present Security. We have by sad experience found the truth of the Demon's Predictions in this, and other Instances; the false Prophet could so etel Evil. *Deut. 13. 18.* O that any warning, any ways did awaken us: That tho' our iniquity have brought us very low, it may not be our ruin.

In his Fit upon the day following, he told us of some Money to come, before the Messenger came, by whom I sent some for their Relief; the Family being taken off their Callings, put to Charge, and very much impoverish'd upon this occasion.

Upon



*Decemb. 20.* Upon the 20th Instant, our Meeting was again at *Surey*, upon this account: We had but little Company; his Fits were not so frequent, and violent, as formerly. Several Scriptures, besides those before mentioned, had been insisted on at these Meetings, on this occasion, viz. *Eph. 6. 12. Mat. 17. 21. 1 Tim. 5. 15. 1 Tim. 1. 13, 14, 15, 16. Mat. 11. 28, 29, 30.* All which were directed for the sanctifying this occasion to the Family, and Country; that all might be sanctified to us by the Word, and Prayer: Not only that the Devil might be driven from the Demoniack.

*January the 1st, at Surey.* My Brethren of the Ministry being all taken off by other urgent occasions; I turned this Meeting to an Exercise, there being a likelyhood of a Temptation. As to the success of Prayers, in this and other cases, I took occasion (from *Heb. 5. 7.*) to clear the Providence of God, concerning that point of the answer of Prayers.

It was near Twelve-months we were almost Weekly employ'd upon this occasion, in most solemn Prayer, with Fasting; some of us coming many Miles: Had not some of us been long enured to hard Service, it could not have been so well endured.

*Jan. 9.* Upon the 9th Instant, we again met at *Surey*, as formerly. Before the Exercise begun, I dealt particularly, and plainly, with the Family. We had apparent cause to judg that the work did stick on their part; considering how Popishly they had been brought up; what profane Lives they had led: Yea, how little Sense some of them had of their sad Case; and how slow they were at confessing what might be the Causes thereof. Some of my Brethren thought it requisite yet, to deal more roughly with them, there being some suspicion of a Contract with the Devil, or of VVitchcraft, even among themselves. I confess I was somewhat shy as to further proceeding, lest we had not ground to go upon; lest we should exceed the bounds of our Calling; lest we should give the main occasion of Offence: yet they offering themselves to trial; some trial was made, and further was intended, that the thing, and themselves might be cleared. And in Case of grounded suspicion, as to VVitchcraft, or Imposture, the matter must be put into the Magistrates hands, who is the Judg in that Case, and must do as he sees cause: VVe in the use of Spiritual Means are concerned so far as it is a Possession: VVe would have proper means used; and we would keep our place: VVhatever others judg of us.

*Jan. 23.* Upon the 23d Instant we again met at *Surey*, on the same occasion, and in the same manner; I thought the work must be wholly devolved upon me; but one of my Brethren came in for my help about the middle of the Exercise. I had laboured to work some Sense upon the Youth, as to his Case: But alas! to little purpose: So that I much feared the total, and final giving of him up to Satan in the worse sense. The Devil did act him very strangely in his Fits; so that he did Feats above his own Skill, and Strength, undoubtedly; yea, it's altogether wonderful that his Head was not dashed in pieces, and his Spirits quite spent; yet then his Body was in as good a case, if not better than ever. The Doubt and Distraction about our Duty in this Case, did much exercise me; Law Severities being so foreign to my Spirit and Calling: So that the Morning after I was pressed more than ordinary concerning it; yea, in some Agony about it: O the wrestlings I then had! more especially.

*February 6.* Upon the 6th of *February* we again met at *Surey*, upon the same account. I was then wholly failed by my Brethren, through their other occasions, as I suppose; but the Lord helped in all the Work: The Youth had been free from any considerable Fit for a fortnight; so that they seem'd to be wearing off. In his last Fit he further spake of things done at a distance; and at the same time when a doing.

*Feb. 20.* Upon the 20th Instant, there was again a more full meeting of Ministers at *Surey*, upon the occasion aforesaid: Tho' the Discouragements from many others were very great. I then finish'd that Discourse upon *2 Cor. 11. 3.* At the close of the Exercise, we found the Youth somewhat more ingenuous towards us, tho' his Father bewrayed

more



more Disingenuity. The Youth took occasion to confess further to me, that after the aforesaid drunken Fit, upon *James-Tide* was Twelve-month, and the Dancing Humour he was then in, he had the Apparition of a Man's Head, all along in the way as he went to *Westby hall* (as it's commonly call'd) the Week after. When he came thither, he wrought hard at the Hay, and was taken with an unusual Merriness, in the Evening of the same Day: He made himself drunk again, as he confessed, and in his Drink he was transported into such an height of Profaneness, as did astonish the By-standers: So that they did conclude the Devil had then some extraordinary Power over him. He also, as himself said, had an Apparition of the Devil, pointing at something he had lately done: So that then we concluded, that the Devil, in his Drink, drew him into a blind Consent, and Compact, to satisfy his Curiosity, and Dancing Humour. He also confessed to me since, that when he had thought to confess something to this purpose, his Mouth was stopped, that he could not; and then he had a Check for confessing so much. Sometimes he refused to do what the Devil moved him to; and then it appeared, he was tossed strangely.

Providence now seem'd to call us off from attending upon this *Surey-Cafe*, as formerly; laying before us occasions and opportunities of more publick Concernment: It seem'd also to take us off from meeting at that place, the Landlord thereof being stirr'd up against the Family there, because of the harm to his Hedges thereby: So that if we had persisted in meeting there, it might be great prejudice to them; they having much dependance on him, as to their outward condition. In those circumstances the Ministers, and others, generally rather halting in their work also; as *Jacob*, even when he prevail'd for the Blessing. The Lord was pleas'd to give some visible Encouragement, as to a good issue of this Affair in some sort: For upon the 24<sup>th</sup> of *March*, he had a most terrible Fit, and therein the Evil Spirit took it's leave of him: As it's said by several Witnesses, it left him with a strange kind of vomiting, yet nothing visible appearing. After that time he told me, he did not find that manner of working in his Body, as heretofore: So that he hoped he was deliver'd. I told him, tho' at present we did not meet at his Father's House, as formerly, for the Reasons aforementioned; yet we did continually remember his Case, both privately and publickly. He own'd the Spiritual Means, as the means whereby he had this help, and desired our continuing of the use thereof. He hath been altogether freed for many Weeks, (now Years) save that once he had some Threatnings again, as to a Fit, being then in Drink: This he was troubled for. He had cause to be troubled, remembring what advantage Satan got against him by that Sin, at first, dreading least the unclean Spirit return, and his last *Estate* be worse than the first, *Luke* ix. And the Lord smote him with his immediate Hand, which I endeavour'd to set in with. Thus far are the Minutes in my Diary, as to this case.

This short account of the said Affair, I thought meet to give because the Impression of the former Narrative is sold off: Besides the Reprinting of that at large, with this would make this too bulky, and so too costly for the ordinary sort of Buyers. Some such account also seems necessary to those, who have not seen the former Narrative: And indeed this was the first Draught, tho' it came forth last.

F I N I S.



## Postscript.

**I**T may be thought a little unaccountable by some, that the Book entitul'd the *Surey-Impostor* (which so basely reflects upon the Candour, and Ingenuity, of those Worthy Persons concerned in the *Surey-Affair*, and which so insolently attempts to invalidate Matter of Fact, attested upon Oath by so many credible Witnesses, and even by such as are of Mr. T's own Communion) has not been answered long 'ere this.

The Worthy Author of these Papers, is not accountable for this delay; he having drawn up, a *Vindication* of Matter of Fact, so far as he was concerned therein several Months ago; and the Copy of these Sheets has been out of his Hands, with a design that they should be speedily printed, for above these eight Months: But the expectation that Mr. C. would also draw up his Answer, to come forth with this, has been one Principal Reason hereof; together with the Author's great distance from the Press, that he could not so hasten it's publishing, as otherwise, he might.

But however, it's to be hoped, that the candid, and unprejudiced Reader will not suppose the Author's cause to be the worse; or Mr. T's, the better; for his Book not having a more speedy answer.

## ERRATA.

**P**Ag. 27. lin. 6. for *Physicial*, read *Physical*. P. 29. l. 6. for *Diaboli*, r. *Diaboli*.  
 P. 34. l. 40. for *Magicial*, read *Magical*. And P. 35. l. 2. the same. P. 40.  
 l. 33. for *strick*, r. *strict*. P. 49. l. 24. for *as*, r. *that*.